

**CHRISTIAN EDUCATION
IN THE VILLAGES OF INDIA**

THE EDUCATION OF INDIA SERIES

Edited by { S. N. MUKARJI, M.A., DELHI.
ALICE B. VAN DOREN, M.A., CHITTOOR.
E. C. DEWICK, M.A., CALCUTTA.

HOW WE LEARN.—

The Psychological Basis of the Project Method. Talks delivered by William H. Kilpatrick, Ph.D., LL.D., before the Vellore Educational Conference. Second Edition. Paper, Re. 1; Cloth, Re. 1-8.

FOURTEEN EXPERIMENTS IN RURAL EDUCATION.

Some Indian Schools where new methods are being tested. Described by various writers & edited by Alice B. Van Doren, M.A. Illustrated. Second Edition. Paper, Re. 1-4; Cloth, Rs. 2.

VILLAGE SCHOOLS IN INDIA.—

An Investigation with Suggestions. By Mason Olcott, Ph.D. Illustrated. Second Edition. Paper, Re. 1-8; Cloth, Rs. 2.

BIBLE COURSES FOR INDIAN SCHOOLS.—

A Syllabus of Religious Education. By Irene Mason Harper, M.A. Prepared under the direction of the Committee on Religious Education of the Punjab Christian Council. Paper, Re. 1.

PROJECTS IN INDIAN EDUCATION.—

Experiments in the Project Method in Indian Schools. Described by various writers and edited by Alice B. Van Doren, M.A. Introduction by William H. Kilpatrick, Ph.D., LL.D. Illustrated. Paper, Re. 1-4; Cloth, Rs. 2.

DEVELOPING A PROJECT CURRICULUM FOR VILLAGE SCHOOLS.—

A Suggestive Method of Procedure. By William K. McKee, Ph.D. Foreword by William H. Kilpatrick, Ph.D., LL.D. Illustrated. Paper, Rs. 2-8; Cloth, Rs. 4.

THE SOCIAL SETTLEMENT AS AN EDUCATIONAL FACTOR IN INDIA.—

By Clifford Manshardt, Ph.D., Nagpada Neighbourhood House, Bombay. Illustrated. Paper, Re. 1; Cloth, Re. 1-8.

ASSOCIATION PRESS

5, RUSSELL STREET, CALCUTTA



The Christ of the Indian Road.

From the picture by A. D. Thomas.

(In the complete picture there are 26 figures.)

CHRISTIAN EDUCATION IN THE VILLAGES OF INDIA

BY

ALICE B. VAN DOREN, M.A.

SOMETIME EDUCATIONAL SECRETARY, NATIONAL CHRISTIAN COUNCIL
OF INDIA, BURMA AND CEYLON

WITH A FOREWORD BY

THE REV. W. PATON, M.A.

SECRETARY OF THE INTERNATIONAL MISSIONARY COUNCIL

ASSOCIATION PRESS

(Y.M.C.A.)

5, RUSSELL STREET, CALCUTTA

1931

PRINTED AT
THE BANGALORE PRESS, MYSORE ROAD, BANGALORE CITY
1931

FOREWORD

I HAVE much pleasure in writing this note by way of foreword to Miss Van Doren's excellent book. The subject of which she treats is surely not less important than any other in the whole range of Christian endeavour in India. The two words "religion" and "education" between them cover most important human concerns. Moreover, religion, at least from one angle of vision, is largely a matter of education, while education, truly understood, embraces an attitude towards the human personality which is in essence religious. Miss Van Doren's effort to tell us how the great enterprise of Christian education, centred in the Christian revelation, can be most wisely and efficiently carried out in India, must therefore claim the attention of a large audience, especially of those engaged in any way with the teaching of children or the organization of church life.

It is not many years since the phrase "religious education" first began to be used in the somewhat technical sense now possessed by it. I well remember the prejudice with which it was met by many people like myself who have a certain distaste for the language of popular psychology. Deeper than such a trivial difficulty lay a wide difference of attitude between two schools of thought. If I may state them in an extreme form, there were on the one hand those who believed so whole-heartedly in the teaching of the

objective gospel contained in the Scriptures that they viewed with suspicion any attempts to relate that teaching to the mind of the child, and seemed almost to rejoice in the condemnation which the psychologist meted out to them! On the other hand it appeared that the modern school, in some at least of their representatives, believed that an adjustment of the environment of the child, the harmonization of its personality, and an efficient management of its external world, would of itself produce goodness, and that the content of the "message" was a matter of relatively small importance.

It may, I think, be claimed for the Religious Education portion of the Recommendations of the Jerusalem Meeting, 1928, that it effected a reconciliation between these two currents of thought. Miss Van Doren, as I understand her purpose, has sought to express those general convictions concerning religious education which were arrived at in the Jerusalem Meeting in terms of Indian life and work. She is seeking to do in India what has been done so admirably for African Christian Missions by Mr. J. W. C. Dougall's "Religious Education in Africa". No one could have been found better equipped to essay this task, for she has both the best technical equipment available, together with proved success in relating her educational ideas to Indian conditions.

Some readers may miss in the beginning of the book a statement of the fundamental principles on the basis of which it proceeds, and may be tempted to think that this is a purely empirical treatment of a subject

on which the statement of principles is essential. Such readers I would advise to glance at the closing chapter, where their doubts will be removed. The author's plan has been to proceed through a description of the task in its different aspects to the inspiring spirit by which its performance is to be animated.

I venture to hope that this book may have a large circulation both in India and outside its borders.

London,
September, 1930.

W. PATON.

PREFACE

THE writer was asked to prepare this small book in response to the request of the Jerusalem Meeting of the International Missionary Council for manuals of religious education dealing with situations in various countries of the Orient. The original plan was that of preparing a manual including various phases of Christian education in India, such as those relating to the College, the Training School, the High School, and the Elementary School. Almost immediately it was realized that any such attempt would be far too ambitious to be of any practical use. First the College was eliminated, then the High School; and the scope of the book continued to contract, until it was finally reduced to that of the Elementary Village School, which is of course the foundation of all Indian Education. It is the writer's hope that the needs of religious education in Secondary Schools, Training Schools and Colleges will be dealt with later by others who have had experience in these lines of opportunity.

The author wishes to express her grateful appreciation to all those who have helped in the preparation of this manual. For constructive suggestions and continual encouragement and help, thanks are due to Prof. Mabel Carney and Dr. Adelaide Case of Teacher's College, Columbia University, and to Dr. D. J. Fleming of Union Theological Seminary, New York City.

For reading and critical consideration of the manuscript the author wishes to thank Dr. Siddalingayya of Mysore University, Mr. C. M. John of Kottayam, and Mr. James Anukulam of Madura, as well as other Indian students resident in New York, who helped by their suggestions and their sympathetic interest.

It is hoped that these chapters may prove to be of some help to persons, Indian or European, who have not had the opportunity to go into a detailed study of the principles and methods underlying the processes of religious education, but who are desirous of making practical applications of these principles in their own work. A rather extensive bibliography has been included, in the hope that the reading of this book may serve as a gateway to the study of the extensive literature pertaining to this fascinating subject. The writer also dares to hope that some educationists belonging to other faiths may be moved to take up the principles worked out in these chapters and to apply them to the teaching of religion in Non-Christian Schools.

CONTENTS

	PAGE
Foreword, by Rev. W. Paton	v
Preface	ix
I. The Village Setting	1
II. The Child	13
III. The Experience of Worship	26
IV. The Content of the Curriculum ..	39
V. Learning through Life-Activities ..	53
VI. The Child's Place in the Church and Sunday School	65
VII. Extending the School's Influence ..	75
VIII. Demands on the Teacher	88
IX. What is it All About ?	104
Index	110

ILLUSTRATIONS

		PAGE
1.	" The Christ of the Indian Road "	<i>Frontispiece</i>
2.	" Cleanliness is next to Godliness "	.. 17
3.	" A well-told Story "	.. 47
4.	" Where a Nursery School is needed "	.. 80
5.	" The Talking-Box "	.. 99
6.	" Instead of the prickly pear...."	.. 105

CHAPTER I.

THE VILLAGE SETTING.

"The life of India is in the villages."

"The greatest danger to the future of the Indian Church lies in the fact that many missionaries and nearly all Indian Christians are town-minded."—Stephen Neill.

THE villages of India—so numerous and so neglected, so persistently present and so inconspicuous, so small and yet comprising one-sixth of the human race,¹ so weak and yet conditioning the life of the whole Indian nation—where can a study of religious education fitly begin, except in the village, the root of India's economic, cultural and religious life? Of these villages, official returns enumerate about 700,000, with an average population of about 400.² A new-comer to the country, travelling by train or motor, queries: "But *where* are they?"—while he scans the apparently uninhabited plain and fails to discover these perfect examples of Nature's protective colouring, tucked neatly away beneath the mango groves of the Gangetic Plain, among the bamboo thickets of Bengal, or under the cocoanuts and palmyras of the South. Those of longer experience follow with the eye the tell-tale line of blue wood-smoke, and pick out the walls of mud or sun-dried brick, red or brown or yellow according to the earth-colouring of the local soil; the roofs of palm-thatch or grass-thatch or sun-baked tile;—the whole fitting into the landscape as the weaver-bird's nest fits into the thorn-tree.

What of those who live thus close to the broad bosom of Mother India? While invasions and dynasties and races come and go, the villager, like Tennyson's brook, goes on for ever, ploughing, sowing, and reaping; watching uncomplainingly for the rains that often

¹ Olcott, *Village Schools in India*, p. 1.

² *Ibid.*, pp. 2-3.

fail to come; providing tea for the tables of the West, and cotton for the mills of Lancashire, and wheat and rice for the 319,000,000 mouths of India; being born, marrying, bearing children, dying. Here is the real destiny of India; and no one who wishes India well can afford to neglect these village-roots of her national life, deep-grounded in her past and spreading wide into her present.

The modern student of education has achieved a new realization of the close connection between the school and the life of the community. In our thinking to-day an educational system is no longer a thing-in-itself, to be plucked up in New York or London and set down in the heart of India. It is an indigenous plant, a product of the soil, watered perhaps by a foreign gardener—at times over-watered, because of the gardener's well-meaning but unwise zeal—but emphatically a natural growth, dependent upon the soil, the rains and the winds of its own environment. Accordingly we who are interested in India's religious growth, be we Indians or Christians from the West, must make ourselves familiar with the problems and values of Indian life before we attempt to develop an educational programme that will fit the needs and aspirations of the folk of the Indian village. To give an adequate presentation of such problems and values would mean the writing of many books by persons who have given years to study and investigation. The aim followed in this study is merely to outline a few of the numberless problems that underlie rural life, with the hope that such a statement, however inadequate, may arouse in the reader a desire for further study—a study to be carried on not merely through books, but rather through personal research and investigation, and by means of friendly contacts with neighbouring villages and their schools, their parents and their children.

The familiar conditions of the Indian village, for all their apparent simplicity, strike deep into the subsoil of the Indian heritage,—into geographical conditions

of soil and climate, into pre-historic social customs and cleavages, into India's peculiar religious and philosophical genius. But that is not all. These roots draw nourishment also from the top-soil—from the new ideas and ways and habits that are even now beginning to overlay the ancient ways of the past. The fundamental problems of village life divide at once into two distinct classes—those derived from India's ancient life and custom, and those arising within the last few decades from the sudden impact of the West upon the East, of a dynamic upon a static civilization.

Among problems of this first order, not the least are the geographical. The Indian peasant is the slave of his natural environment.¹ Soil, climate and rainfall are his masters—the immemorial 'lords of the soil'. He has not learned to become the over-lord of natural conditions, and is still at their mercy. The results appear in poverty and passivity. The poverty of the village, with its resulting undernourishment and predisposition to disease, must be always in the foreground of the teacher's consciousness. Otherwise he may forget that economic uplift is a real part of his gospel, that the "life abundant" applies to things material as well as to things spiritual. An understanding of the causes that contribute to attitudes of passivity will breed a more sympathetic understanding. We need to know that what we call "laziness" is compounded of hunger, chronic disease, and the mental attitude that activity and experiment do not pay when their products are liable to be destroyed the first year by locusts, the second by drought, and the third by flood.

The villager suffers a second form of ancient servitude; he is the slave of fate and of an unfriendly universe. If he is a Hindu, it is *Karma*; if a Moslem, it is *Kismet*; and even if a Christian, his recent acquaintance with the new teaching has in many cases failed to lift him above the ancestral heritage of a fatalistic philosophy. Aside from these philosophical concepts

¹ Ruggs & Krueger, *Social Studies in the Elementary School*, p. 11.

which filter down even into the minds of the uneducated, there is always present a fear of the unfriendly aspects of the supernatural world—the godlings and goddesses and demons of the animist tradition that people the burning-ghat, the graveyard, the neem-tree, and the well. Fatalism and fear are powerful inhibitors of action. Do we give them sufficient consideration in our plans for the religious growth of the child?

The peasant is subject to a third form of servitude—that which arises from social groupings and social cleavages. He is in slavery not only to Nature and the supernatural, but also to his fellow-men. In the folkways of Indian society, the caste and the family are outstanding units; the individual is of little worth. In this viewpoint there is much to be commended and preserved, much that is needed to balance the exaggerated individualism of the West. The joint-family-system is good in so far as it leads to subordination of self to the welfare of the group; but on the other hand, it gives little chance for the development of initiative, and loses for society the distinctive gifts of many an individual. Because of this, religious education needs to offer opportunities for close personal contact between the teacher and the individual child, with much emphasis upon the development of initiative and the active virtues. The social weight of caste has of course borne most heavily upon the lowest layer—the Untouchables; and it is for them that Christian education brings its special message of release from the unavoidable inferiority-complex that results from milleniums of social servitude. It is a happy thing for the Christian educator that to-day in all his efforts for the Depressed Classes he is working not against but with the all highest idealism of Indian life, exemplified by Mahatma Gandhi and countless social reformers.

These and kindred problems, difficult as they are, do not exhaust the list.¹ It is lengthened by the

¹ Several of the more obvious problems are passed over for lack space; e.g., insanitary conditions, illiteracy, etc.

emergence of a whole group of new conditions resulting from India's close connection with the West. India is now passing through the early phases of her industrial revolution. Though industrialized only to the extent of about ten per cent of her population, yet these new conditions are already reacting definitely upon the life even of distant and isolated village communities. The most marked effect is seen in the lessening of home-industries. In home spinning and weaving this decline has been given publicity through Mr. Gandhi's *khaddar* propaganda. The writer was interested to find similar conditions existing among the Karens of an isolated Delta village in Burma, where the one family that preserved the ancient handicrafts of spinning, weaving and embroidering lamented the fact that all the other houses of the village had gone after manufactured products. Nor is cloth the only home product that has declined ; the iron bucket and the enamel plate begin to supersede the productions of the village potter and brass worker. With this decline of cottage industries comes a deplorable increase in seasonal unemployment, resulting not only in over-dependence upon agriculture, with a resulting increase in poverty, but also in the formation of habits of idleness, and the mischief that is proverbially ready for the idle hand and brain. The pressure of poverty leads naturally to the migration of the more adventurous from the village either to industrial towns, or to such distant centres as the tea estates of Assam and Ceylon or the rubber plantations of the Straits Settlements. Such migration contains elements of both good and evil. For the village its chief dangers are two :—the withdrawal from the village of its most promising members, and the lowering of its social and moral code through the return of those who have become infected with the vices of the industrial community. Again, the growth of industrial production complicates village-life by filling the bazaars and weekly markets patronized by the villager with new and attractive articles of Western manufacture, which increase his wants but not his income. As a result of

these various factors, not only Indians such as Mr. Gandhi, but Western students of social conditions such as Darling, Slater and Mann, believe that rural poverty and indebtedness are on the increase.¹

New social problems arising among the educated elements of towns and cities are sure to filter slowly into village life. Among these are the break-up of the patriarchal family, the relaxation of caste distinctions and the emancipation of women. The Sarda Act of 1929, raising the age of marriage, applies of course to country and city alike, though its enforcement may be slower and more difficult in the former. The outcaste section of many villages is already receiving education of a sort, and achieving a new attitude of independence and self-respect. As the interest in Elementary Education spreads, the Christian School for Christians and outcastes is in many places supplemented by schools initiated by local governing bodies.

Relations with Government are also changing, and new problems are arising because of the change. A new emphasis is being placed upon local self-government through the restoration of the old *panchayat* system, and the growth of co-operative societies sponsored by Government. On the other hand, anti-Government agitation inevitably spreads from city to village, partly through the return of village boys from city High Schools and Colleges where they come in contact with such agencies as the Youth Movement; partly through such political "extension work" as the tours of Mr. Gandhi and his followers through the rural districts.

The interaction of West and East is also producing new problems in religion. Some of these are still largely confined to cities and student centres; others are already influencing rural life. It is in the village that Christianity has been most widely spread, bringing, in contrast to the old cult of animistic fear, its teaching of a Fatherly God. It is in the villages too that the

¹ See Slater, "*Some South Indian Villages*," pp. 117, 137, 158, 177
Darling, "*The Punjab Peasant in Debt and Prosperity*," p. 19;
Mann, "*Land and Labour in a Deccan Village*," pp. 146, 152.

apostles of the Arya Samaj are carrying their tenets of a reformed and purified Hinduism, which has within its ranks a place for the former Untouchable. Probably the new doctrines of secularism and irreligion will soon find their exponents in villages as well as cities. Yet the village is never likely to become the pioneer in religious change; it will rather be the conserving force that will eventually determine India's religious future.

The problems of rural life are not the only thing that we need to consider. If we are to approach their solution in a constructive spirit, we need to be familiar not only with difficulties and evils, but also with inherent values which Christian training should endeavour to conserve. Evils are obvious; no village worker needs to be handed a list of the undesirable aspects of village life, such as lack of cleanliness, insanitary habits, or the prevalence of under-nourishment and preventable disease. In fixing eager eyes upon these enemies of the village, we are apt to overlook valuable elements, often inconspicuous and elusive, that are none the less real. The preservation of values, no less than the removal of defects, is an integral part of the teacher's religious task.

Indian home life, even in its lower *strata*, embodies valuable habits and attitudes worthy of preservation. There is a simplicity, not necessarily bound up with poverty, and a freedom from dependence upon a multiplicity of *things*, that recalls the New Testament statement that "a man's life consisteth not in the abundance of the things that he possesseth". There are old customs in dress, which have grown through the centuries and are naturally adapted to climatic and social conditions. Aside from utility there is to be considered the artistic beauty of the *sari*—a beauty probably never equalled except by that of the classical Greek costume. Yet in parts of India we find Christian women and girls marked out by a poor and ugly imitation of Western dress, which at once sets them apart as a separate community. Among better-class Indians,

at least in parts where water is available, the daily bath is esteemed a religious duty, as well as the daily washing of clothes. Yet in some Christian boarding schools, infrequent bathing is the rule; in many such schools clothes are changed infrequently and sent to the *dhobi* for washing; and instead of the daily change obtaining in Hindu homes, an attempt is made to insist upon different sets for day and night,—a habit quite foreign to Indian tradition. Such Westernization of Indian folkways is probably due to two causes: first the Western missionary's incomplete knowledge of Indian *mores* and the unconscious assumption that Western ways are right; and secondly, the revulsion of the outcaste Christian against all that savours of his past bondage under the Hindu system, and his turning not only to the Christian religion but to its Western concomitants as to a way of release. Both these factors may be overcome by wise methods of education—of the missionary on the one hand, and of the village Christian on the other. There are other elements of value on the psychological side of home life;—the emphasis placed upon hospitality, even at great cost; the high place ascribed to motherhood; the exceeding affection felt toward children; the respect and consideration given to old age.

Reference has already been made to the decline of cottage industries. Of these, aside from weaving and spinning, there is a variety differing according to locality. Among them are rope-making, mat-weaving, basketry, dyeing with vegetable colours, pottery, wood-carving, embroidery and brass work. Several among these have real artistic value. The preservation and improvement of these industries from the æsthetic as well as the economic standpoint should be found among the social aims of the school.

In the organization of the village we find certain social values which deserve to be transferred to school situations and to find their place in the new order of adult life. When acting in small accustomed groups, the Indian peasant has formed wonderfully effective

habits of co-operation. The writer has frequently travelled among the South Indian hills by means of a bamboo and canvas "chair" carried on the shoulders of four coolies. Five bearers are engaged, of whom only four function at any one time, while the fifth rests by walking unladen. In addition to this system of shifts, the fore and aft coolies exchange places at intervals. This rather complex method of shifting goes on for hours on end, not only without quarrelling but without any conversation as to turn or interval of time. A certain coolie moves forward, and at the signal all five automatically take their new position. Here is perfect co-operation, though on a small group basis. In the village the life of the joint family, the complex inter-relationships of many castes, and the maintenance of the integrated life of the village bespeak a high grade of organizing ability. Too often this ability breaks down in the unaccustomed situations of Western organization,—be it in governmental or industrial life, or in the Westernized structure of the Christian Church. Every school should lay special emphasis upon preserving and developing forms of co-operation, and should beware of casting aside old patterns for the new.

The artistic and recreational life of India should be used to the fullest possible extent. Much of Indian religious and social experience centres about the annual festivals, which give colour to the otherwise drab existence of the village. At such times the housewife expresses her artistic impulses by drawing designs on some part of the dwelling. In the north, bright coloured figures are painted upon the walls of the house. In the south, the hard-beaten red earth in front of the house door is ornamented with rice flour applied in complicated geometrical designs of real beauty. Flowers are made much of, in the hair of girls and women ; in garlands presented to guests and persons of distinction ; in offerings to the temples. During certain festivals, lights play an important part, both the little clay lamps of the bazaar and the great beacons lighted upon the hill-tops of the south. No one who has seen

the Light Festivals, either the *Diwali* of Northern and Western India, or the *Karthigai* of the South, can forget their beauty. Processions play a great part in weddings, in funerals, and during religious festivals. All these expressions of the emotional and artistic spirit of an ancient people hold values which the educator cannot afford to ignore.

A love of drama and music is inherent in the soul of India. The playing and singing of the *kirtan* or *bajanai* : the feeling for perfect rhythm, expressed even through the throb of the village tom-tom ; the clapping and rhythmic swing of the circular folk-dances ;—all contain artistic values of no small merit. The *kalakchebam* with its combination of descriptive monologue and lengthy solo and rhythmic accompaniment, might be called 'the Opera of India' ; and if at all well done, it holds its audience spellbound into the small hours of the morning. Dramatic expression is easy and natural, and should have a large place in the activities of the school.

In educational method, the school may well preserve certain indigenous customs. In handwork it will make all possible use of inexpensive local materials—the sanded floor for early exercises in writing ; clay from the tank or river-bed for brick-making and modelling ; the use of local fibres—bamboo or reed or grass or hemp or aloe—for basketry and mat-weaving ; local vegetable dyes ; cotton grown in the school garden. The ability for easy memorization, while it needs to be subordinated to thinking and problem-solving, is yet too valuable a gift to be cast aside. The use of the Indian classics, both Epic and Drama, and their preservation through story-telling and dramatic presentation as forms of oral tradition, should be encouraged by the school. The old *guru-chela* system may be preserved in the form of close personal affection between teacher and pupil.

Here one can mention only briefly certain values of the religious heritage of India. Perhaps the foremost is the idea of religion as an element permeating the

whole of life, so that eating and drinking and bathing, birth and marriage, child-bearing and death have their sacramental meanings. Does not this agree perfectly with the all-inclusive aim of Christian education? Among Hindus, the home as well as the temple is a centre of religious life and worship, and the mother is the priestess of the home. Of the applicability of this principle to Christian living it is unnecessary to speak. The principle of *Ahimsa*, while somewhat negative and passive, forms an ideal approach to the more positive and active practice of love as shown in the Gospel. The use of silence and meditation as a part of worship, is applicable to the religious life of every school.

This superficial sketch of the problems and values hidden beneath the surface of the apparently simple life of the Indian village may, it is hoped, lead the reader to make for himself a thorough investigation in his own locality. Through the study of books and the survey of villages near by, there is a chance to uncover untold treasures to be used as the social background of our religious curriculum. Of the new schools of Russia, Dewey has written as follows: "The subject-matter, the methods of teaching, and the spirit of school administration and discipline, are all treated as ways of producing harmony of operation between concrete social conditions—taking into account their local diversity—and school procedures. . . . In order to accomplish this end, the teachers must, in the first place, know with great detail and accuracy just what the conditions are to which pupils are subject in the home, and thus be able to interpret the habits and acts of the pupil in the school in the light of his environment—conditions—and this not just in some general way, but as definitely as a skilled physician diagnoses in the light of their causes the diseased conditions with which he is dealing."¹ This from Russia;—and shall the children of the Soviet be wiser in their generation than the disciples of the Great Teacher?

¹ Dewey, *Impressions of Soviet Russia*, pp. 71-73.

BOOKS FOR FURTHER READING.

- BRAYNE, F. L. *Village Uplift in India.*
 Do. *Socrates in an Indian Village.* (Oxford University Press, 1929.)
- DARLING, MALCOLM *The Punjab Peasant in Prosperity and Debt.* (Oxford University Press, 1925.)
- GANDHI, M. K. *My Experiments with Truth*, Vols. I & II. (Navajivan Press, Ahmedabad, 1927, 1929.)
- GREGG, RICHARD.. .. *Economics of Khaddar.* (Navajivan Press, Ahmedabad, 1928.)
- MCKENZIE, JOHN (Editor) .. *The Christian Task in India.* (Ch. IX, by Sam Higginbotham. Macmillan, 1929.)
- MANN, HAROLD, H. & KANITKAR, V. V. .. *Land and Labour in a Deccan Village.* (Oxford University Press, 1921.)
- NEILL, STEPHEN *Out of Bondage.* (Edinburgh House Press, London, 1930.)
- RADHAKRISHNAN, S. *The Hindu View of Life.* (Macmillan, 1927.)
- SLATER, GILBERT *Some South Indian Villages.* (Madras University Press.)
- WHITEHEAD, BISHOP HENRY. *Village Gods of South India.* (Association Press, Calcutta, 1916.)
- THE REPORT OF THE JERUSALEM CONFERENCE OF THE INTERNATIONAL MISSIONARY COUNCIL, Vol. VI, 1928.
-

CHAPTER II.

THE CHILD.

"Modern psychology bears out the conclusions of experience that in these years [of childhood] the foundations of character are laid so securely as to be almost unalterable later."—Canon Raven.

"Education would have been saved from untold waste and confusion if educators could have kept in mind that it is perfectly respectable to be ten years old."—Theodore Gerald Soares.

"THE streets of the city shall be full of boys and girls playing in the streets thereof." The old Hebrew seer expounding his vision of a child-centred city finds a successor in the new educational prophet with his gospel of the "child-centred school". With what amazing rapidity the change has come! A few years ago a student entered a training college to study subject-matter, method, class-management. Now in all progressive institutions the emphasis has shifted to such subjects as child-psychology and the learning process—a change which is really the outward sign of an inward grace, for it means that educators are now approaching their task with something of the insight of Jesus himself, who "called unto Him a little child and set him in the midst".

Before we begin our consideration of ways to teach religion, we need to look carefully at the child himself and at the manner in which he learns.¹ How much do we know of the child of the Indian village? With what gifts and what limitations does he come into the world? How does his education proceed during the many hours when he is not in school? How far is he disabled by the physical handicaps of disease and malnutrition? What degree of mental ability does he bring to the tasks of life? What is he interested in;

¹ For a study of the learning process, the reader is referred to Wm. H. Kilpatrick, *How we Learn* (Association Press, Calcutta, 1928).

what sort of things does he want to do ? What are his likes and dislikes ; of what is he afraid ? What are his attitudes towards other human beings—the members of his family, the children of the village, his teacher, the members of his church or of his caste ? No teacher is ready to undertake the guidance of children until he is able to answer with intelligence these and many similar questions.

Let us imagine a First Standard teacher looking at a group of ten six-year-old children newly admitted to his class. All are from the same village, of the same age, and alike in being newly admitted to the school ; in all other ways they are different. There are differences of height, of weight, of complexion, of straight or curly hair, of feature ; there are differences of mental ability, just as pronounced as those of appearance—Rama will soon lead the class, and Govind will be ever at the foot ; differences too of temperament—the quick and vivacious, the stolid, the unstable and hysterical ; variations also in moral attitude and spiritual response—you have the tricky child and the trustworthy, the boy who is always in a fight, the girl who holds a grudge, the child who meets each new day with a smile.

Each baby comes into the world with undeveloped differences mysteriously wrapped up in his little bundle of life. Some of them are connected with sex, for boys and girls are different, as every parent and teacher can testify ; some are marks of race—the Aryan, the Dravidian, the Mongolian, and the Aboriginal strains, all carry with them subtle variations. Probably most of these inherited characteristics are to be traced to the child's individual ancestry ; to understand him one needs to know his parents and grandparents "for from these six people come about three-fourths of all a given child's original make-up."¹

One question frequently asked by students of child nature has not yet been satisfactorily answered. It is, How much of the child's nature is inherited, and

¹ M. T. Whitley : *A Study of the Little Child*, p. 11.

how much is formed by *nurture*?—that is, by home-life, the school surroundings, the tasks of the boy who pastures the cattle, or the girl who draws water from the well, the weekly visits to the Christian Church, the cycle of Hindu festivals, the occasional pilgrimage to a distant shrine, or the Christmas celebrations. The psychologist is apt to emphasize the part played by inheritance, while the social worker stresses life experience. As one writer points out,¹ we might as well inquire which is more important, the seed or the soil. Every gardener knows that each is useless apart from the other. Or we may compare the child's inherited nature to a sum of money received as a legacy. The recipient cannot change the original amount, but wealth or poverty will result from the use to which he puts it. As Kirkpatrick says, "Heredity should neither be ignored as of no importance, nor yielded to as inevitably fixing one's destiny."

Whatever theory we may hold as to the part played in life by the child's inheritance, there is no disagreement as to the fact that it is profoundly modified by the social experiences of his earliest years; by his contacts in home and street and neighbourhood. In common speech we allude to a child's education as beginning with his first day of schooling, whereas nothing could be farther from the truth. Education begins at the latest with the day of the baby's birth, and achieves so much during the years of infancy and the pre-school age, that when child comes to the beginning of his school years, the teacher's task is less education than *re-education*. The importance of these early years was realized by Froebel when he said, "Give me the first seven years of a child's life, and I care not who has the rest." Writers of the psycho-analyst school are even more emphatic in their conviction that not only habits of conduct but also the emotional attitudes that determine adult character date back to the very early years of childhood.

¹ D. A. Thom : *Everyday Problems of Children*, p. 2.

Not only is the young child "educated" before he enters school, but a parallel (or too often, counter-) education continues during all the years that he is enrolled as a pupil. How few are the hours of the day, how few the days of the year, during which the pupil is under the care of the teacher! Meanwhile, his education, in the deepest and most fundamental sense, is continuing during every waking hour. All too frequently the school in its few hours and days of opportunity must *undo* the work of the home and the street;—must set truthfulness against habits of deceit, cleanliness against insanitary practices, religion against superstition. Do we realize the mental conflict that such contradictions arouse in the soul of the child, the "split" in thinking and in behaviour that results from spending parts of each day in two opposite and contradictory worlds?

What is the teacher to do about these two baffling forces of heredity and environment? He can do nothing to change the first; the second he can modify but slightly. One thing he can do, and that is to know them. The child's parents and grandparents, with all that they imply—racial and personal inheritance; the child's home with all its relations, habits, and attitudes toward life, with all its ideas of God or gods—these are the "Book of revelation" through which the teacher is to gain his insight into child life and child problems. The home reveals *why* the child is *what* he is. The child's home is the teacher's first field of study, investigation and friendship. Co-operation between home and school determines a large part of the teacher's failure or success.

After some such general inquiry into the inheritance and home-life of his children, the teacher should begin to ask certain more definite questions. What is the physical condition of his pupils? Are they undernourished? Do they come to school in the morning unfed, and work through the session on empty stomachs? Have they preventable diseases, such as hook-worm and malaria? Are they suffering from adenoids,



Cleanliness is next to Godliness

infected tonsils, and sore eyes? Have they sufficient energy to wish to play, or when an interval is given do they merely *sit*? How much apparent laziness and lack of initiative can be traced to purely physical causes? Both the village teacher and the supervising pastor and missionary need to realize the importance of the physical basis of life. To try to build a superstructure of mental training and spiritual development upon a foundation of malnutrition and disease is indeed building a house upon the sand.

As to what can be done, only those knowing the definite local situation can answer. One school in Mid-India solved the problem of 'no breakfast' by utilizing the grain raised in the school garden for the feeding of its hungriest children. There was thereafter no lack of "motivation" for that project! One method that can be followed in many areas is to encourage increased co-operation between the mission hospital and the rural schools. Here the medical staff can find an unlimited field for the practice of preventive medicine. Through visits of the touring medical missionary and through short courses arranged for village teachers, simple remedies may be brought within the reach of village school children. Here again the teacher's first duty is to know the physical handicaps from which his pupils are suffering, and then to devise means for their relief. Expense is usually the great obstacle, and in some cases it may be necessary to close some schools in order to concentrate on others. It is better to educate a few children whose physical fitness permits of alertness of mind, than to make a futile attempt with a large number who are unable to respond.

Not only does the physical health of the children demand the attention of the teacher; their mental ability also requires his careful investigation. The intelligence of a child is now believed to be one of the factors determined by his inheritance. All children are *not* created equal. Intelligence is working capital, whose initial amount the child can neither increase

nor diminish, but which he can invest poorly or wisely. To make the very best possible use of this given amount of intelligence is an important part of the teacher's job. The first step is to remove the physical obstacles which prevent the child from using such intelligence as he possesses—obstacles such as adenoids, hook-worm, or a state of malnutrition. The next step is to learn as much as possible about the grade of mental ability which the child possesses. Every training school should give its students instruction on the subject of mental tests, and should make available to them the investigations which have been made in India by the Rev. David Herrick of Bangalore Theological College,¹ Dr. Mason Olcott of Vellore, Dr. Rice of Forman Christian College, Lahore, and Miss Corrie Gordon of Saidapet Teachers' College, Madras. The village teacher may not be able himself to give mental tests to his pupils, but the study of them should have several results. In the first place, he should understand that differences in mental ability show as wide a variation as (let us say) differences in height. Let us arrange in a row one hundred children all ten years of age. At one end we shall have a few very tall children; at the opposite end, a few very short; in the middle a large number of medium height. If a hundred children ten years old be tested for mental ability, we shall find a similar distribution—a few highly gifted children, a few hopelessly dull, and the main part of the line filled up with children of average ability. Just as is the case with height, so with intelligence, there will be no hard and fast line between brilliant, average and dull children; the three classes shade into one another very gradually.

This understanding should affect the teacher's conduct in two ways. It should give him sympathy with the dull child and patience in dealing with him. The very backward child should be allowed to proceed at a slower rate, should have less book-work required of him, and should be given increased chances for hand

¹See an article by Mr. Herrick in the *Journal of Applied Psychology*, September, 1921.

work, gardening and other manual occupations. He should not be scolded, punished, and bullied into unhappiness and a sense of inferiority. "He thrives best in an atmosphere of happiness, and wonders can be accomplished through the liberal use of encouragement and praise.....Scolding has a very small amount of value even when skilfully done."¹

In the second place, the teacher should search diligently for the child of superior gifts, who has in him the making of a future leader. Every such child should have the opportunity for education, more education, all the education of which he or she is capable. To discover such children among the poor, to offer them educational facilities, and to make their gifts available to the nation, is one of the greatest opportunities of the teacher's profession. Such children arise from most unlikely sources, and no one can calculate what unused abilities are to-day buried among children toiling in the fields and factories of India. The disabilities of the caste system make all the more imperative the teacher's activity in this matter.

An important characteristic of young children is their fondness for *doing* things. Modern educators recognize this impulse and make use of it; the "activity school" holds an important place in the present theory of education. The old-fashioned Indian teacher, on the contrary, considers all the child's natural active impulses as devices of the devil, and proceeds at once to their repression. To him the ideal school is one in which children sit in motionless lines, their only activity the monotonous chant of the endless alphabet-combinations that adorn the blackboard.

How different is the Indian *kindergarten* or *Montessori* class, or the First Standard of an experimental school such as Moga! Here the traditional distinguishing marks of a *school* are few. All the children are busy doing things,—building a house, singing a song, playing with a doll, making a bridge with blocks, cutting

¹ The Children's Foundation (Valparaiso, Indiana, U.S.A.): *The Child, His Nature and Needs*, p. 270.

bricks out of clay, dramatizing a story. They are *doing* the various things which they want to do.

Let us think of some of the active impulses which village children show, and of the ways in which the school can make use of these impulses, thus changing the attitude of dull passivity and repression to one of wisely guided activity. The first thing that all normal and healthy children wish to do is to move about and make use of their muscles, especially the larger muscles of the arms, legs and trunks. Closely connected with this is the impulse to use the muscles of throat and tongue; in other words to make a noise. These two impulses are nature's methods of education—of muscle-growth, the strengthening of throat and lungs, and the development of speech. The teacher who requires motionless silence may be a good "disciplinarian", but he is working contrary to nature's plan. Bodily activity, song, and conversation, with frequent changes of occupation should enter into every school program.

The child also desires *things*. He wants to handle them, to move them, to play with them, to destroy some of them and to construct or create others. The village school cannot provide the child with expensive foreign apparatus—and it *should* not do so, even if it could. What it can do is to bring into the school-house and playground the products of the village, the jungle, and the river;—sand, clay, stones, seeds, flowers, leaves, shells, grain, baskets, farm-implements, fibres for weaving, brooms, clay pots, bazaar-weights and measures, tom-toms and cymbals. In these indigenous materials lie the means for the education of hand, eye, ear and brain. The older children of the school are at the age when the collecting impulse is at its height; by making collections of such familiar and inexpensive objects they will give satisfaction to their own instincts, and at the same time provide the material needed by the younger children.

One other impulse must not be passed over—the turning not toward something material, but toward knowledge; in other words, the instinct of curiosity.

The unschooled child is full of questions; he wants to know *why* the sky is blue, *why* he can talk and the cow cannot; *why* the dog has four legs when he has only two. This urge toward questioning is the child's one gateway to knowledge; unfortunately it is the parent and the teacher who close that gate. "Be still; don't talk!", is the atmosphere of the average school, and so the eager spontaneous child of five changes into the passive lifeless blockhead of ten. When will a teacher's ability be rated in his Teaching Test according to the number of questions his pupils can ask in ten minutes?

The emotional life of the child is another field for observation and study. Students of psychology are coming to realize more and more the large part played in life by the emotions. It is not so much what the child knows as what he likes and dislikes, what he hopes for and what he fears, that determines conduct. Comprehension of this principle helps us to understand with new clearness why Jesus gave to love the first place in the laws of His Kingdom.

Among the emotions natural to the child, we can mention only a very few. Every normal child is born with a vast capacity for loving and being loved. To the teacher is given a limitless opportunity for vicarious parenthood. The strength of the mother-urge in women is probably the reason why they are more successful than men as teachers of young children. For the unmarried woman the teaching profession offers the supreme opportunity for the sublimation of her maternal instincts. However, this does not shut out the man-teacher from the highest ideals of his profession; it rather urges him to lay greater emphasis upon them. The teacher, man or woman, who can look with awe upon the hidden possibilities stored within the unkempt, unwashed, unclad village child and can then by love awaken those possibilities into life, he or she is the creative teacher. To such a one the child's affections will respond and his whole nature will blossom as the plant reaches up to meet the warm

rays of the sun. "Though I have the gift of psychology and understand all the mysteries of modern pedagogy, and have not love, I am nothing."

Among the harmful emotions natural to the child is that of fear. Reasonable fears have of course a useful place in the life of the individual and of the race. The child who has no fear of the scorpion, the cobra, the speeding motor car that invades even rural India, of the uncovered fireplace, of deep water in the rushing rivers of the monsoon, such a child will have little chance for prolonged life. What harms the child is the mass of irrational fears implanted in his mind from babyhood and dogging his footsteps all the way to the burning-ghat or the grave. Fear of the dark, fear of demons, fear of charms and magic spells, fear of death—these are some of the terrors that haunt the child brought up in an atmosphere of animism. Many of these fears are purposely planted in his mind by parents in order to secure obedience. In this unfortunate practice India is not peculiar—it is common to the uneducated of all lands. However, the extreme harmfulness of this habit should be realized by the teacher, and in all efforts at adult education and the training of parents he should try to show the evil effects of fear, both as the inhibitor of action and as the cause of needless suffering to the child. In relation to children, the teacher's aim should be two-fold: first, in regard to disease he should try to replace irrational fears of the cholera and smallpox goddesses and their like with intelligent dread of insanitary habits and infections; and then in regard to fears of ghosts and evil spirits and darkness, he should aim not directly at disproving the existence of such spirits, but rather at a positive creation of courage, faith and confidence due to a childlike trust in the Father God. As positive faith grows, haunting fear will gradually drop away, as the darkness of night yields to the sunrise. There is also a danger that the "fear of God", which should connote reverence and awe, may be degraded into the superstitious terror of the old

animistic worship ; or, if this is escaped, that to the Indian child, as to so many in the West, the thought of God may be only the concept of a task-master or judge. To some children "Thou God seest me" brings up the picture of a gigantic terrible Eye that pursues relentlessly in order to punish. There is place for the fear that is reverence, but not for the fear that produces terror and servility.

Many children suffer from a sense of inferiority and a resulting emotional attitude of self-distrust. One of the causes for this attitude is repeated failure in school work ; another is scolding and nagging by parents and teachers. A child who is told that he is stupid and bad is likely to become both. Parents discuss the faults of children in their presence, apparently supposing that the child in question has been smitten with sudden deafness. A child who is very forward and continually striving to attract attention is often trying in this way to "compensate" for the sense of inferiority which has been engendered in some such way. We should impress upon parents and teachers the fact that they should never in the presence of children discuss their faults or even their virtues. The teacher needs also to remember that repeated failure is exceedingly bad for a child and produces an attitude of self-distrust that leads him to expect failure and to form the habit of failing in whatever he undertakes. It is for this reason that children of inferior mental ability should have less required of them. Every child should be put into a situation where he *can* succeed, and should understand that such success, be it in a great or small degree, is expected of him.

The village child comes to school not as an individual but as the member of a group. It is commonly considered that he is sent to school in order to learn from books ; as a matter of fact he is there largely to learn how to live with people. The average teacher treats the child as a solitary individual, and in the interests of school discipline tries to keep him as isolated as the narrow space of the schoolroom will permit. Talking

is disorder; helping a classmate is cheating; and so it will always be so long as the school is book-centred rather than child-centred.

In truth, the child's social nature and his relations with other children and with adults should be the teacher's first concern. From the hour of birth until the day of death the human being is living in social relationships. He must find his place in various groups, first small, then gradually growing in size. Beginning with the family, he goes on to the play group, the school, the church, the village, and should be able to find his place as a useful and happy member of each of these. To help in these successive adjustments is the work of the school, which, if it is socially-minded, will help even the rural child to gain some realization of his relations to the nation and to the life of the world. These results cannot be gained from books alone, though such studies as simple geography and history will be of use; social attitudes can be attained only through social living. Co-operative study, work, and play; a share in the life of the Church; responsibility for the cleanliness, health, and beauty of the home and village, will be real steps in the social training of the child.

A study of the child need not be confined to classes in the training school. Let us launch our village teachers upon a scheme of simple non-technical observation of their own school children. The monthly Teachers' Meeting, usually given over to model and criticism lessons, may well turn for a time from method and subject-matter to the little human beings for whose sake the school exists. "Come, let us live for our children."

BOOKS FOR FURTHER READING.

- | | |
|-------------------------------------|--|
| ANNETT, F. A. | <i>Psychology for Bible Teachers.</i> (Indian Sunday School Union, Coonoor, 1925.) |
| THE CHILDREN'S FOUNDATION | <i>The Child, His Nature and Needs.</i> (The Children's Foundation, Valparaiso, Indiana, U.S.A.) |

- SMITH, WALTER R. .. *Introduction to Educational Psychology.* (Houghton, Mifflin, 1917.)
- TERMAN, LEWIS M. .. *Intelligence of School Children. and Measurement of Intelligence.* (Houghton, Mifflin, 1916.)
- THOM, DOUGLAS A. .. *Everyday Problems of the Everyday Child.* (Appleton, 1927.)
- WHITLEY, MARY T. .. *A Study of the Little Child.* (Westminster Press, Philadelphia, 1922.)
- Do. .. *The Psychology of Childhood.* (Macmillan, 1920.)
- WICKES, FRANCES G. .. *The Inner Life of Childhood.* (Appleton, 1927.)

CHAPTER III.

THE EXPERIENCE OF WORSHIP.

"Whatever else a man's religion is, it is his most first-hand and intimate adventure."—Williard L. Sperry.

"Worship is an attitude of the whole life. It is not something apart from other activities, but the spirit of which every activity should be the expression. It is the experience through which the soul can be made, as it holds communion with the ultimate source of truth, beauty and goodness."—Jerusalem Report, Vol. III.

"The centre of school life should be in common worship; this, rather than instruction, ought to be the essential religious activity. Children need and appreciate worship, even if other aspects of religion perplex or repel them."—Canon Raven.

"Bang, bang, clang, bang!" The small village urchin is pounding vigorously upon the length of iron rail suspended from a *neem* tree, that does duty as a school bell. He is summoning his schoolmates to prayer; and the observer wishes that some degree of the enthusiasm of his rail-pounding could be seen reflected in their response! After five or ten minutes, a dozen unwashed boys and one girl straggle into the school-room, and sit down in the midst of a litter of cracked slates and torn books. After another five minutes, the teacher strolls in, takes his place in the front of the room, and announces a lyric or *bhajan*. It is started on too high a pitch, and while the boys are singing it shrilly in several discordant keys the teacher rapidly turns over the leaves of a torn Bible, and when the discords of the singing have died away, proceeds to read the Sixty-Eighth Psalm. The "high words" of the vernacular translation have no connection with the children's vocabulary, and they make no pretence of paying attention. The reading is punctuated by several loud demands for '*Silence!*'; but at last all the thirty-five verses are finished. Prayer is then announced. The boys kneel unsupported in the middle of the rough floor, which bruises their bare

knees. The leader prays for fully ten minutes, using a conventional vocabulary and many high-sounding phrases. After the first two minutes, because of increasing discomfort, the boys begin to wriggle and whisper and pinch their neighbours. They join heartily in the final *Amen*!—their only chance for participation since the opening song. But all is not over yet; the teacher now spends five minutes in lecturing them on their sins of inattention and irreverence.

But before deciding that worship is too fine a flower to bloom in the rough village soil, let us visit a second school. Beside the building is a spreading tamarind tree that has been converted into an outdoor chapel. A rectangular space has been walled in with stones carried by the children from a near-by hillside. The stones have been alternately whitened and red-washed. In the sunny space beside the well a little garden has been enclosed with a thorn fence, and within it are masses of marigolds, while convolvulus creepers fill the branches of the *babul* tree with bells of blue and white. The teacher is sitting on a date-palm mat in front of the garden. He plays an Indian air on his old violin, while the boys and girls enter noiselessly, each carrying his palm-mat made in the school. Each child sits cross-legged upon his mat, and raises his hands, placed palm-to-palm in the Indian posture of prayer. When all have gathered, the service proceeds. Each part has been thoughtfully planned by the teacher with the help of the "Worship Committee" of older children. The lyrics or *bhajans* have been well learned in school. The teacher plays them on his violin, while two boys are awarded the privilege of marking the rhythm with a pair of brass cymbals and a small drum. For the long reading from the Bible is substituted a recitation by the Second Standard of the Beatitudes which they have just learned in their Scripture class. With the teacher's help the Third Class have composed a prayer, making it in simple village language, as an expression of children's adoration with simple thanks and petitions. It is repeated by two of the class members.

Twice, at the beginning and end, there is a minute of silence, when the teacher plays softly and the children are asked to think of God, the loving Father who is with them. The whole service lasts but ten minutes.

What are the underlying differences between the first and the second attempts? What is worship, and what is its place in the School? Why in this book should it be given first consideration? Is worship a more vital part of religious education than instruction? These are only a few of the questions that come before us for consideration. Let us turn for a little from the concrete to the abstract, and try to gain a clearer understanding of the great principles underlying that mysterious approach to God which we call worship. The philosophy of worship may seem far removed from a ten-minute service in a little Indian school-house; yet the spiritual laws governing the ritual of a great cathedral are the same as those that operate in the humblest and most remote village prayer-chamber.

What is worship? Definitions are as numerous as the students of the subject. It has been termed "the celebration of life"¹, the dedication to God of the drama of human experience with its success and failure, struggle and aspiration. Another writer characterizes it as "the consciousness of doing things with God"², or "the realization of fellowship with God".³ Again, it has been defined as a desire that seeks for a response from the Great Spirit of the Universe.⁴ There is something revealing in each of these definitions; yet they all leave us with a sense of incompleteness. Perhaps the source of their inadequacy is suggested by an incident related in Von Hugel's letters. "And yet," he said, "it wasn't religion. There was no religion in the hard work and sacrifice." "What is religion, then?" I asked. "*Religion is adoration!*" was the

¹ Vogt, Van Ogden, *Modern Worship*, Chapter I.

² Coe, George A., *What is Christian Education*, p. 123.

³ *Ibid.*, p. 122.

⁴ Soares, *Religious Education*, p. 276..

reply.¹ Worship is not worship unless it can lift us out of our petty selves into a consciousness of the *otherness* of God, into a sense of reverence and awe in the presence of mystery. This consciousness is not far from the child-mind; it is natural to the Indian boy and girl; it needs not to be created, but fostered, in our services of Christian worship.

One other theoretical question should be faced before we pass on to practical details. What is the aim of worship? Is it an end in itself, or only a means to better human living? The wise person will respond that it is both. It is a means, and as such must justify its existence. For this view, we find authority no less weighty than that of the social prophets of the Old Testament. Amos and Micah speak with scorn of rituals of worship that serve as an escape from social duties; while the latter would even focus religion upon the moral requirement to "do justly and love mercy and walk humbly". In our own times there are modern prophets who fear lest the general turning toward ritual, even in the services of the Free Churches, may degenerate into a substitution of dignified worship for social duty, an escape from life's demands for straight thinking and difficult action. This fear is well-grounded. Worship should be not a sedative but a stimulus, "an urge and goad for social duty." We do well to remember how the Dutch mystic, Tersteegen, "who spent his life in beautiful charities but whose soul was set upon the beatific vision, explained naively, 'I wanted to be with the Father, but He sent me to be with His children.'"² In connection with the training of children, this attitude cannot be too much emphasized. The sincerity and genuineness of worship is measured by its effects upon the child's conduct—upon growth in honesty and peaceableness, in industry and loving service.

Yet this is only one aspect. While worship is a means to better living, it is also an end, a vital and

¹ Von Hugel's *Letters*, quoted in the *Jerusalem Report* (1928), Vol. II.

² Soares, *Religious Education*, p. 292.

joyous experience, without which life will be impoverished. For that reason, in this study, worship is placed before teaching. Through instruction the pupil learns facts about God; in worship the child comes into God's immediate presence. Human friendship is an end in itself, and though a friend may be a means of giving help in times of trouble, we do not value him primarily for that.¹ So worship is an experience of the presence and friendship of the Great Companion, the Heavenly Father; as such it is an experience of exceeding joy. The child who day by day in simple natural ways enters into that friendship is receiving a life-value which cannot be supplied by any amount of instruction *about* God. Such must have been the experience of the boy Jesus in the temple, and on the lonely hilltops above Nazareth when he began to be "In the things of his Father". It is these beginnings of worship in childhood that lead in later life to the "Practice of the Presence of God".

Can these two views of worship be integrated? Von Hugel claims to effect a reconciliation through his principle of alternation. "As the body can live only by inhalation and exhalation, . . . so the soul can live . . . only by a double process; occupation with the concrete, and then abstraction from it, and this alternation, on and on."² Activity drives us to devotion, and devotion stimulates to greater activity. Worship looks backward through picture and music, through silence and psalm, as through symbols connecting us with the historic origin of our faith; it also looks forward to the new heaven and new earth, wherein dwelleth righteousness. Only by means of this forward look can worship become creative. In the call of Isaiah, the majestic imagery of the temple is followed by the commonplace command, "Go thou!". Such alternation of devotion and service, each valuable for itself and of supreme worth, must be the aim of our

¹ Sperry, W. L., *Reality in Worship*, pp. 87-89.

² Von Hugel, *Selected Letters*, p. 72.

school periods of worship. "It cannot be said to be truly Christian worship unless the natural result at the end of any period of school prayers or church worship is "Forth in thy name, O Lord, we go",—into the classes of the day, the work outside, the herding of cattle, the task of brain or hand, all of which have taken on fresh warmth and colour, because children and parents have been face to face with God."¹

The spirit of worship is neither entirely created nor entirely destroyed by the physical surroundings. One person will be worldly-minded in the beauty and silence of a cathedral; another finds God in the crowded street, the lonely jungle, or the noisy school-room. Yet environment is an element that either hinders or helps. Especially is this the case with children, whose powers of attention are easily distracted and who have not learned habits of concentration. Because of this, careful attention should be paid to the place of worship. Wherever possible a separate room should be provided. For the village school, this will seem a counsel of perfection; yet with ingenious planning, much can be accomplished. Where there are separate buildings for school and church, the latter may be used for the daily worship period. Where this is not the case, with the children's help, an outdoor space may be cleaned and beautified, as suggested in a previous paragraph of this chapter. For protection, a simple shed or *pandal* may be erected. In most parts of India such outdoor worship will be possible for from half to three-quarters of the year. In preparing a garden or shed for such use, the children should share in the planning and labour as a school project. Their interest and sense of ownership will be proportionate to the amount of purposing, planning and work that they put into this activity. It is surprising to see how habits of inattention and irreverence lessen when the worship period is removed to a separate place that is not associated with noisy play and work. On the

¹ Dougall, J. W. C., *Manual of Religious Education for Africa*, p. 27.

other hand, it is well to have brief periods of prayer and occasional services in the school-room, so that children may feel the continuity of worship with common life and may not think of God as apart from ordinary occupations. During the cold weather and the rains it may often be necessary to hold all the services in the school-room.

If no such separate arrangement can be made, the teacher must be led to feel the importance of absolute cleanliness and order in the place of worship. The blackboard should be cleaned, the room swept, books and slates neatly placed at one side, and religious pictures, not torn and frayed at the edges, hung upon the walls. Certain accompaniments of Hindu devotion have real value, and may be used indoors or out to produce an atmosphere of worship familiar to the Indian child, and to serve as a "bridge" to help the non-Christian pupil to cross the chasm between the old and the new. Among these worship-customs is the use of flowers, so essential to the Indian temple-service. Every village school that has access to a well can cultivate a school garden during a portion of the year. This garden work can be motivated by the use of flowers, whether from tree, creeper, shrub, or plant, for the decoration of the church and the school worship-room. Another attractive Hindu tradition is the use of lights. The Hindu festival of lights, be it *Diwali* in the North or *Karthigai* in the South, has much to offer in the way of beauty and religious symbolism. The village celebration of the joyous festivals of the Christian year can be made attractive to children and adults by the illumination of church and school-house and home by means of the little clay lamps of the bazaar. Christianity in Europe embodied old cultural traditions in its Christmas and Easter celebrations; why then should it fear to accept similar enrichment from India's pageantry?

Indian posture in prayer should also be encouraged. In some places children will sit cross-legged on the floor; in others the attitude will be kneeling; in still

others prostration. Each locality should choose the posture which is familiar and natural, and which suggests a reverent sense of the presence of God. The *namaskar*—the hands placed palm to palm and uplifted—is a posture so suggestive of worship that it can be almost universally employed. Care should be taken that no attitude involving discomfort or strain should be maintained long enough to become wearisome or distracting.

The time for worship is a matter for careful consideration. It should be decided entirely by local conditions. It may be morning, noon, or evening; it may come at the beginning or end of the school session, or during an interval in the middle. The one important thing is that all should be present, and to this one condition all other questions may yield. This period, when chosen, should be kept free from all distractions; it is not the time for giving out notices; emphatically it is not the time for scolding, punishment, or discipline of any sort. It should be brief, usually not above ten or at most fifteen minutes, although longer periods will be needed for special occasions; and it should contain sufficient variety to provide for the inability of children to pay attention to one thing for more than a very few minutes at a time.

The grading of worship will depend upon the school variation in age. Where little children and adolescents are found in the same school, it will be well to separate them at least during certain days in the week. In a one-teacher school, the teacher, instead of conducting a twenty-minute service for all the school, can take two groups for ten minutes each. On the other hand, assembling the whole school occasionally gives a sense of unity and a group-mind which is lacking in the small groups. Group prayers on Monday, Wednesday and Friday, with united worship on Tuesday and Thursday, would be a possible arrangement for securing the benefits of both.

Of all the factors involved in worship, the most important is that of leadership. No teacher can lead

children to God unless he has first found the way, and has himself travelled it many times. Unless he has the sense of God's presence, he cannot help to create it in children. No dependence upon ritual, no outward seemliness of behaviour will take the place of the inward vision or make up for the lack of spiritual reality. Yet with all this there is a need for definite and painstaking preparation. A good teacher, however well he knows his subject-matter, will yet make fresh and definite preparation for the day's lessons in reading or number-work ; and shall he give less time and care to the period in which he will attempt to lead his children into the very presence of God ?

In school worship there is a large place for child-participation, and even for child-leadership. "We learn by doing" ; and children learn to worship by worshipping, not by having an older person do it for them. Music is of course one of the most natural ways for children to participate, and more and better music should be the aim of every school. Bible portions and responsive services may be learned in the classroom and used in the worship period ; this is an excellent motivation for memory work. The older children may co-operate in writing out prayers which express their thanks and petitions. This seems much better than urging children to make extempore prayers. The Indian child's powers of memory are so great that with the latter method he is apt to quote verbatim long excerpts from the prayers of the teacher or pastor. The longer the quotations the better, and the greater the admiration he receives from his classmates for his "much speaking"! In all prayers composed or used in school, care must be taken to keep the vocabulary simple and within reach of the child's understanding. At times a child may be chosen either to lead the whole service, or to take the responsibility for some part of it, such as reading chosen verses from the Bible, or memorizing and repeating the prayer.

What is to be the content of the worship period ?
What forms of activity or of wisely guided passivity

are to fill these precious moments of the day? What will the leader do and what will he refrain from doing? Under this head we may generally approve the opinion of J. W. C. Dougall's *African Manual* that "Bible lessons should be quite separate from worship and no exhortation should be introduced into the worship period."¹ This advice if followed will constitute a self-denying ordinance for the village teacher, who dearly loves to "preach" to his pupils. The usefulness of such exhortation for children under any circumstances is doubtful; but a story, well and briefly told, may be included now and then in the worship hour. The brief period should consist chiefly of songs, of selections from the Bible and other devotional writings, of prayer, and of very brief moments of directed silence. There should be a general movement or progression in every such service, beginning with a "call to worship" which leads the child to become silent and to realize that he is in the presence of God; proceeding to hymns or sentences of adoration, praise and thanksgiving; then to confession of sin, and petitions for help for himself, his family, school, village and nation; and ending with self-dedication to God's service. All these elements can be expressed in the simplest of words and worship materials. There is a great variety of Indian lyrics of praise. Thanks may be given for the concrete things that village children do receive—food, such as it is; shelter; family life, including the coming of a new baby; timely rains; the chance for education; the joys of festival and marriage celebrations. Confession should be made of just those sins that children do commit; petition for things they really need and want; dedication to the Christian life in that very school and in their own home situations. In the Scripture class, children may themselves name the gifts received, the sins into which they most often fall, the ways in which help is needed, and the right things which they want to do that very day. Let us avoid

¹ Dougall, *op. cit.*, p. 34.

abstractions, and remember that only the concrete is intelligible.

One interesting problem in India is the use of Hindu or Mohammedan material in Christian worship. Concerning this we read in the *Jerusalem Report*, "Christians ought to have an open mind regarding non-Christian forms of worship with a view to adapting them to Christianity and expressing through them Oriental instincts and ideals."¹ This is a field as yet little explored. Experiments can be recommended but at present no conclusion can be given. One apparent difficulty is found in the fact that a great deal of such material is too abstract and philosophical to be intelligible to the rural child. One hint that may be carried over is the emphasis placed upon festivals and special seasons. For two or three weeks preceding Christmas, Passion Week and Easter, we may well centre all our worship material about these great themes. Anglican schools naturally follow the cycle of the Christian year; and Free Church schools also may well observe this custom. The content of worship may also be enriched by taking note of the seasons, of special climatic changes and rural activities, such as the coming of the rains, the time of the falling and budding of leaves, the seasons of ploughing, sowing, transplanting and harvest. By making such subjects central, we shall go far to insure variety and freshness of interest.

What use should we make of the old Indian custom of silence and meditation as a part of worship? In Tagore's school at Santi-niketan in Bengal, all the pupils gather out of doors for ten minutes at sunrise and sunset. Their thoughts are not guided, they are merely "exposed" to the influence of silence and beauty. This method is probably too difficult for the children with whom we are dealing. With them a beginning may be made by introducing a minute, or even less, of silence at the beginning or end of the service, or both. Its purpose should be introduced by the repetition of

¹ *Jerusalem Report*, Vol. II, p. 137.

a suitable sentence, such as "The Lord is in His holy temple; let all the earth keep silence before Him"; or of dedication at the end, through such words as "Whatsoever thy hand findeth to do, do it with thy might."

We shall need to decide our attitude with regard to freedom *versus* compulsion. The *Jerusalem Report* stresses the idea of freedom.¹ The Report of the Bombay Conference attempts to bring out the difference between *compelling* and *inducing* children to attend. "If worship is not merely formal but made attractive and intelligible, it should so appeal to the religious sense, which is natural to Indian boys and girls, that they will partake in it willingly."²

Public devotion should lead to habits of family and private prayer. Here the teacher can co-operate with the catechist or pastor in adult religious education. The children should be helped to form the habit of prayer in the morning and at night, and should be assisted to frame simple prayers that they can use at these times. The worship room or prayer-garden of the school should be available for the private use of those children whose crowded homes give no chance for privacy. Attendance at school services of worship will be only of temporary use unless it leads on to devotional habits that will find their place in the life of the home.

BOOKS FOR FURTHER READING.

- | | | |
|--------------------|----|---|
| APPASAMY, A. J. | .. | <i>Christianity as Bhakti Marga.</i> (Christian Literature Society, Madras, 1926.) |
| COR, GEORGE ALBERT | .. | <i>The Psychology of Religion.</i> (University of Chicago Press, 1916.) |
| Do. | .. | <i>What is Christian Education?</i> (Scribners, 1929.) |
| DOUGALL, J. W. C. | .. | <i>Religious Education in Africa.</i> (International Missionary Council, London, 1929.) |
| HARTSHORNE, HUGH | .. | <i>Manual for Training in Worship.</i> (Scribners, N. Y., 1915.) |

¹ *Jerusalem Report*, Vol. II, p. 199.

² *Ibid.*, p. 105.

- KING, E. L. *Project on Worship, in the Christian Craftsmanship Series.* (Methodist Publishing House, Madras.)
- LILLEY, A. L. *Worship, its Necessity, Nature and Expression.* (S.C.M.; Association Press, Calcutta.)
- MCGAVRAN, D. A. *How to Teach Religion*, Ch. IV. (M. E. Publishing House, Madras, 1928.)
- OTTO, RUDOLF *The Idea of the Holy.* (Oxford University Press, 1923.)
- SPERRY, WILLARD *Reality in Worship.* (Macmillan, 1926.)
- STEWART, G. S. *Worship in the Sunday School and Children's Service.* (Youth Committee of U.F. Church and Church of Scotland, 1923.)
- STREETER AND OTHERS *The Spirit.* (Macmillan, 1919.)
- VOGT, VON OGDEN *Art and Religion.* (Yale University Press, 1921.)
- Do. *Modern Worship.* (Yale University Press, 1927.)
- VON HUGEL, BARON F. *Essays and Addresses.* (Dent, London.)
- Do. *Selected Letters.* (Dent, London, 1927.)
- WINSLOW, J. C. *The Indian Mystic.* (S.C.M.; Association Press, Calcutta.)

CHAPTER IV.

THE CONTENT OF THE CURRICULUM.

"Our ideal village school then will base its curriculum on village interests, and the children will learn by doing. The vocational work will not be separated from the literary work, and the aim of both will be the betterment of village conditions. It is a truism to say that we learn by doing, and yet in how many schools in India to-day is the curriculum built up on this principle?"—Ethel A. Gordon.

"The new school is a child's world in a child's size environment. Here he lives in a democracy of youth. His needs, his interests, as well as adult insight concerning his future life, determine what goes on in this school."—Rugg and Shumaker.

WE come now to the problem of the informational side of Christian education—a question which should be prefaced with an inquiry as to what is already being done under the present system. In many cases, 'religious education' is felt to be synonymous with the teaching of the Bible during certain fixed periods of the week. In the ordinary village school this instruction is carried on almost entirely by means of memorization—of isolated verses, of connected portions such as psalms, of the Catechism, of selected hymns, of *bhajans* or lyrics. In some schools the story-method is employed, but even here the story is usually memorized and repeated in turn by each member of the class. Every one at all familiar with primary schools in India can visualize children rising one after another, and with rigidly folded arms, swaying bodies, and fixed eyes, intoning word for word the teacher's rendering of "Joseph sold into Egypt".

What should be the informational side of religious education? Of what shall the curriculum consist? According to the older conception, it is a fixed mass of predetermined material which the teacher implants within the pupil's mind. The child is passive, the teacher active; the child is the patient, the teacher the good physician who administers the healing medicine; the child is the empty bottle, the teacher the

hand that pours the water to fill it. The new conception is just the opposite: in it the child is the doer, the teacher the helper and guide; the curriculum is a series of guided activities, among which learning in the sense of acquiring knowledge holds an important but restricted place. According to this newer concept, the curriculum of religious education has in it a place for instruction, but includes also all experiences of worship and all social character-forming activities of the school, the home, the Church, and the village. In short, this curriculum aims to pervade and influence the whole of the child's life.

In such a curriculum, information, though cast down from its former high estate, still holds a necessary and honored place. Instruction has its dangers but also its uses. Among its dangers, not the least is its reliance upon *words*, which at times fail to correspond to any reality in the life of the child. Does the repetition of the Ten Commandments make any difference in the behaviour of the pupil? Another danger, perhaps the greatest, is that so frequently information is accounted an end, instead of a means, and as such usurps the whole curriculum. The teacher feels that when he has imparted the prescribed facts, and when the child has reproduced them word for word, his duty is done. What he fails to realize is that knowledge by itself is a cold inert thing; that only as it is reinforced by repeated acts that form habits, and is warmed and coloured by emotional attitudes, has it the power to change conduct, and form that desired but elusive thing called character. Nevertheless, safeguarded by these restrictions, we may go on to say that informational teaching, resulting in knowledge, feeling, and action, is a necessary part of Christian education. The basis of our religion is historic. It is a long, complicated, fascinating story of the progressive revelation of God to men. Children need to know first of all its consummation in the life, teachings, and death of Jesus Christ; then the steps leading up to that consummation, considered always in close connection:

with the child's own need of God's revelation in the world of here and now. The "given-ness" of our religion is ever to be remembered and emphasized; it means not only men and women and little children reaching up to God, but God reaching down to us. Concerning all this we need knowledge, but "it resembles the knowledge of persons.....It is to know God, to live in company with Christ, as a man knows his father or walks with his friend in mutual intimacy and understanding."¹ For such knowledge, information is not enough. We must know personally and directly, to know *about* is not sufficient.

If the curriculum is to include an informational side, how shall its content be chosen? In a later chapter we shall give some time to a consideration of the aims of our education; here we must mention them tentatively as a guide to our choice of subject-matter. On two such aims all may agree—a knowledge of God which is based on vital experience, and the effect of this knowledge in the growth of Christ-like character. It is with these aims in mind that we shall proceed to choose our subject-matter. To help us with a wise selection, we shall need to recognize the criteria set forth in our first two chapters; we must choose material that fits the Indian economic and cultural heritage, the problems and values of the village home, Church, and school; we must also select subject-matter suited to the psychological development and age interests of the particular children in question. Not historic sequence, not "the custom of the Mission", nor appearing for some unfortunate examination that carries with it a prize; none of these, but rather society and the child must be the double pivot determining the swing of the curriculum.

With these aims and these guiding interests before us, we may proceed to consider our subject-matter. For the formation of Christ-like character, there must be a knowledge of Christ, and for that we shall turn naturally to the stories of His life as given in the Gospel

¹ J. W. C. Dougall, *Religious Education in Africa*, p. 40.

narratives. To say that the curriculum should be Christ-centred would seem unnecessary, were it not for the known fact that there are still schools where the course of study begins with Genesis and postpones the New Testament until it is reached in the historical sequence, forgetting that such sequence means nothing to little children. Such schools, we hope, are few. But there are many, which concentrate all their New Testament teaching into certain years, failing to realize that in every school there are children present only for one year or for a few months who have during that brief time their only opportunity for contact with Jesus' life and teaching. What is the use of spending a year on the Garden of Eden, the Flood, and the Kings of Israel, with the supreme Story left out? It is true that to introduce into each year's work something of the Gospels is not easy. To avoid mere repetition, to make the presentation fresh, progressive, and of cumulative interest, will not be a simple task. It should lead from scattered incidents to a continuous narrative; from outward acts to the inner life; from objective understanding to a spiritual experience.

The place of the Old Testament is less easy to define. Parts of it we want; but these parts need careful selection. They will be chosen partly for their spiritual values in holding up ideals worthy of a place in Christian character; partly for their use as help to the understanding of the Gospels; partly for their connection with village situations, and their dramatic appeal to children. Their selection will depend also upon the religious antecedents of the children in question. For Hindu children they are probably of minor importance. For Mohammedans they form a useful bridge between Islamic tradition and the New Testament. For Christians they have a more important place. Care must always be taken to see that every character and event is judged in the light of Jesus' teaching; for instance, that Jacob's deceit, Joshua's cruelty, and Ezra's intolerance are not held up as models of behaviour merely "because they are in the Bible".

Material from outside the Bible will have a place. For little children, many stories will be used, some from Nature, and others from family life and folk-lore. For older children, we shall make use of biographical tales, among them stories of the great men and women of India, both non-Christian and Christian. With the older children, place will be given for the things now happening in India, all the way from Mahatma Gandhi's programme of non-violence to the latest decision of the village panchayat concerning the admission of untouchables to the caste-well. The need for the teaching of moral hygiene should be considered in forming this curriculum. Through nature-lessons on plants and animals the great principles of reproduction should be grasped, and the idea of sex rescued from its all too frequent associations with evil. The place of the parent *versus* the teacher in regard to this subject will be considered later.

After determining the general character of the materials to be employed in our teaching of religion, we next meet the problem of the particular selections to be made, and of the grading and arrangement of such materials. It is at this point that we feel the need of the trained specialist in curriculum-making. In regard to the use of such assistance, there are two extreme attitudes, opposed to each other, but almost equally unfortunate in their results. At one end of the scale is the school principal or supervisor who uses no outside guidance, but either makes his syllabus by his own unaided efforts, or allows each teacher to teach what he wishes; at the other end is the person who blindly follows an external course, accepting it root and branch with no adaptation to the conditions and needs of the children in question. Somewhere between these two lies the sensible attitude toward the curriculum.

On the one hand we need to remember that curriculum-making is not a simple task to be undertaken cavalierly by the unskilled.¹ At the present time no

¹ See E. L. King, *The Charterhouse Course*, Preface, p. 4.

other phase of educational development is commanding more of the time and attention of students of education, at least in the United States. The curriculum-maker needs thorough acquaintance with the philosophy of education, the thinking processes of children, the cultural heritage of India, the practical problems of village-life and the subject-matter of the Bible, as well as with current experiments in the making of secular courses of study. On the other hand, the best curriculum in the world is to be regarded as a servant rather than a master. No two leaves on a tree are identical; no two children are entirely alike in temperament or ability; and no two schools exist that do not differ in their atmosphere, in their problems and in their needs. The usefulness of any course of study depends upon the skill of the users in adapting it to particular local situations. The author of the newest religious curriculum for Indian schools wisely says: "The syllabus is not intended as a ready-made plan warranted to fit every case. Rather it is offered as a general guide, comprehending a large amount of material from which selections should be made....It can be used profitably only by those teachers who are willing to adapt it to the special needs of their own schools. It is not a dated graded outline, which can be followed in detail. It is rather a compendium of guiding suggestions. The staff of each school must make out its own plan, selecting from the syllabus those sections best suited to the conditions of the school."¹

It is necessary, therefore, for the person planning a curriculum to have an intimate acquaintance with the best courses of study available. At the risk of repeating a truism, let us emphasize the self-evident fact that a curriculum for India must grow up *in* India. It is well to be conversant with all the newer courses that are developing in the West; but growing familiarity with them will only add strength to the conviction that no such course can possibly serve the

¹ Harper, Irene M., *Bible Courses for Indian Schools*, pp. 9, 73.

needs of an Indian school. We may rejoice in the fact that an increasing number of courses prepared in India are now available. Every Christian educator should have a close and intimate acquaintance with Clayton's *Graded Bible Lessons*, Mrs. Pelly's *Graded Course*, Annett and Parker's *Sunday School Courses*, King's *Charterhouse Course*, and *Christian Craftsmanship Series*, and, lastly, Mrs. Harper's *Bible Courses for Indian Schools*, prepared at the request of the Punjab Christian Council. Besides these English helps, each person needs to learn from the Christian Literature Society of his province exactly what aids are available in the local vernacular.

An excellent principle for the arrangement of material, especially for younger children, is to forget for the time the matter of historical or logical sequence, and to collect it around a central core of interest or purpose. Such an arrangement is known as a *unit of work* or a *project*. As examples of the former, we may refer to "Thanking God the Father," "How to Worship God", and "How Should We Treat Animals?",—all units suggested in Mrs. Harper's course; or for older persons, "The Leading of Worship", "Understanding the Lord's Supper", and "Putting Fresh Meaning into the Words 'Indian Christian'",—found in the *Christian Craftsmanship Series*. The *Project*, with its emphasis upon child-purposing and resultant activity, will be discussed in the following chapter.

A question which naturally arises at this point is that of the relation between teacher and pupil in the planning of the course. Shall we follow the time-honoured idea that the teacher makes the course and the child accepts it passively; or shall we move to the opposite pole and subordinate the teacher's judgment to the emerging interest—or, it may be, the passing whim—of the class? For instance, when the teacher has planned a lesson on the Resurrection, shall he change it because his pupils begin to talk about the village-child that was gored yesterday by the sacred bull in the Saivite temple? The former attitude

produces a rigid formal style of teaching, unlikely to grip and hold the children's interest; the latter leads to unpreparedness, vagueness, and a sense of failure to arrive at any definite goal.

Here again, it is a middle way that must be sought. There is need for definite curriculum-planning and for a choice by the teacher of a well-thought-out list of minimum essentials, to be covered not only during the year but also during the month and the immediate week. There will also be, both in the course and in the teacher's mind, a much larger body of optional work. Such plan and content cannot be left to children, for it is beyond their experience. The proposed course, while carefully planned, will however be flexible. The optional material will leave room for development along the line of the children's interests. It will also have place for the occasional teaching so prominent in the method which Jesus used. We can see how His teachings were determined by the activities going on under the eyes of the disciples, by the passing of a caravan, the appeal of a beggar, or the pageantry of a temple festival. So the teacher will make use of the changing seasons with their occupations, of the coming of Christmas and Easter, of a national crisis, or of any significant event in home or village life. The outbreak of an epidemic, the illness or death of a pupil, the birth of a baby, the return of an emigrant from Ceylon or Assam, may be of sufficient significance to determine the religious "unit" for the week,—in some cases replacing the subject previously chosen.

Here we may well consider the value of what Soares¹ terms "moral crises" in school life. A case of discipline, such as cheating, stealing, or quarrelling may be the occasion for a fruitful study of the fault in question and of the positive ideal by which it should be replaced. Let us suppose a violent quarrel between two factions within the school: perhaps their punishment has been

¹ Soares, Gerald, *Religious Education*.



A well-told story never fails to grip village children.

determined by a committee of older pupils in co-operation with the teacher; the mind of the school is centred upon this particular problem, and the way in which the cause of difficulty was settled. The children are eager to talk about quarrels, the way they start, the vile language used, the anger, the results in "not speaking", the way whole families may be involved. This is the time for assembling a group of Bible stories regarding quarrelling and anger and peacemaking—the stories of Cain and Abel; of Saul and David; of Jacob and Esau; the quarrels among the disciples; the 'beatitudes' of the peacemakers; Jesus' teachings about anger, compared with their modern development in Mahatma Gandhi's principles of non-violence. All this may be carried on in a way sufficiently simple to be within the grasp of village children who are being gradually trained not to learn by rote but to think for themselves.

After our teaching material has been selected and arranged, there is still the problem of the way in which pupils shall experience it—in other words, the question of method. Subject-matter is the *what* of our teaching; method is the *how*. The distinct lines between the two have largely broken down, for where the curriculum is regarded as a series of activities, matter and method become parts of one whole. In this chapter, however, we are dealing with the informational content of Christian education, and we shall need to consider how under present limitations it can best be taught.

Indian children, like all others throughout the world, love stories; and the story-method finds itself at home in the Indian village. Generations of children brought up on Hindu oral tradition, sung to sleep on the tales of Rama's wanderings and Sita's devotion, of the sufferings of Harischandra, and the heroism of Savitri, have in them the making of effective story-tellers and appreciative listeners. Christian stories are too often spoiled by the emphasis upon the didactic element. The teacher fails to realize that a story well told points its own moral, and he spoils the effect by adding a

dull lecture at the end. Mr. and Mrs. Annett of the India Sunday School Union have done much to promote the practice of skilful story-telling; and through their institutes and writings it is possible to make a detailed study of the best way to select Bible stories and how to use them most effectively.¹

The child who learns to read gains a new means of approaching the story. He is no longer dependent upon the teacher, but by means of "eye-gate" as well as "ear-gate" may enter into new and fascinating experience. The habit of reading for pleasure and of reading with appreciation is one that has been scarcely touched in village education. The greatest hindrance to its formation is the lack of books suitable for children. Such books are as yet few, and even where they exist the village school has no money to buy. For children who remain in school long enough to read the Bible, a determined effort should be made to lead them to an appreciative reading of the simpler Bible stories, both silently and aloud. In Mrs. Harper's course, there are special selections for appreciative reading, beginning however only with the fifth year of school.² Teachers may well experiment with this method for younger children, and it may be hoped that the C. L. S. will soon provide cheap story leaflets suited to the practice of silent reading for young children. Another method of producing such material will be suggested in the following chapter.

The use of song and dramatization is a method well adapted to the artistic spirit of India. The children of India are born actors and welcome eagerly any opportunity to dramatize a story. The combination of song *recitative* with dramatic action in prose is familiar to everyone who has seen Indian drama. There are

¹ See Annett, E. A., *The Sunday Schools of To-day*, C. L. S., Madras; Annett, E. M., *The I. S. S. U. Primary Course; the I. S. S. U. Junior Course*;

Annett, E. M., *International Miss. Review*, Apr. 1925; 'Story Telling a Factor in Missionary Work.'

² Harper, *Bible Courses for Indian Schools*, pp. 47, 52, 58, 63.

certain dangers to be guarded against, such as irreverence in the handling of sacred stories, and undue emphasis upon the interlude in which the buffoon figures—the very tendency that caused the downfall of the miracle and mystery plays in the Middle Ages. In general, it is unwise to choose scenes in which it is necessary for a child to take the part of our Lord. However, in spite of its dangers, this method is so valuable, and so natural to India, that it should be given a large place in village education.¹ Aside from dramatization, the lyric or *bhajan* is a natural vehicle for teaching religion and for giving expression to emotion. Indian music belongs to the village, and far greater efforts should be made to improve its quality. Too often it is only a “joyful noise”. Even where a violin or *sithar* is not obtainable, cymbals and a drum can be got, and the natural feeling for rhythm can be expressed. In some places a definite effort has been made to produce the story of the Bible in metrical form. In the Wesleyan Mission at Medak, Nizam’s Dominions, the parables and miracles are presented in a series of Telugu action-songs, which are learned in the schools and carried throughout the entire district.

Simple handwork is another method of making situations real and vivid to the eye. By this is not meant the use of expensive foreign materials, which the school cannot afford, and should not use even if it could. The “sand-table” can be used—*minus* the table. River-sand and clay can be utilized on a corner of the floor, or out-of-doors under a tree. Tiles and bricks and stones, twigs and leaves and seeds, wisps of cotton and fragments of sheep’s wool, coloured with bazaar dyes, will serve to visualize many a Bible scene. It is to be remembered that such work is to be done *by* the children with the teacher’s help; never *for* them.

¹ See Miller, E. E., *Dramatization of Bible Stories*, University of Chicago Press;

Pelly, Mrs. Constance E., *Six Bible Scenes for Junior Classes*, C. I. S., Madras.

Clay and a sheltered spot will give opportunity for relief-maps showing Abraham's wanderings or the route of the Israelites in the wilderness, or Christ's last journey to Jerusalem.

So far, memory-work has been mentioned only in the way of depreciation; yet it also has its uses. The Indian child's gift of memory, developed and trained through countless generations, should not be minimized, especially under economic conditions that prohibit the possession of books. Memorizing will always hold its place in the school, though subordinated to more important forms of learning. The selections chosen should be those of the greatest value; while not entirely within the child's vocabulary or experience, they must not be too far removed from it; and they must be explained clearly but not tediously. Whether a catechism should be taught at all is a moot question. Certainly such teaching should be minimized, and memory-work centred around the acquiring of beautiful hymns and selections from the great passages of the Bible. The parts selected should be grouped around the stories or problems which the class is studying at the time.¹

Finally, the teacher will make greatly increased use of the method of conversation and discussion. Whether the subject is the behaviour of characters in a story from Genesis or the actions of children in the Infant Class, pupils need to be encouraged to talk about the right and wrong of the situation, to approve or disapprove, to question and decide. Let no one decry this as impossible, until he has given it a fair trial. Indian children are commonly supposed to be unable to ask questions, to make intelligent choices, or to do original thinking. The writer, after years of experiment and experience with children largely of village origin, is persuaded that such inability comes only from a false system of education. When the new way is

¹ Harper, I. M., *Bible Courses for Indian Schools*, especially all C sections and appendix.

attempted, success will not result the first day nor the first month. As time goes on, the desired changes do appear; and new alertness, responsiveness and initiative take the place of the old lethargy. The power to question, to judge, to choose and decide is an intrinsic part of moral and religious training.

The curriculum, both its content and its method, is a matter of continuous creation. It is one of the things that is never completed. It is a co-operative job, calling for continued study and experimentation, in which every school may have a share. One modern writer on the subject announces that the purpose of his book is to "reveal the importance, the extent, and the complexity of the curriculum problem, so that an intelligent, comprehensive attack may be made by a large number of workers."

BOOKS FOR FURTHER READING.

- | | | |
|---|----|---|
| ANSETT, E. A. & E. | .. | <i>The I. S. S. U. Primary Course.</i> |
| Do. | .. | <i>The I. S. S. U. Junior Course.</i>
(Indian Sunday School Union, Coonoor.) |
| BETTS, G. H. | .. | <i>The Curriculum of Religious Education.</i>
(Abingdon Press, N.Y., 1924.) |
| BOBBITT, F. | .. | <i>How to Make a Curriculum.</i> (Houghton, N.Y., 1924.) |
| BOWER, W. C. | .. | <i>The Curriculum of Religious Education.</i>
(Scribners, 1925.) |
| <i>The Cambridgeshire Syllabus of Religious Teaching for Schools.</i> (Cambridge University Press, 1926.) | | |
| CLAYTON, A. C. | .. | <i>Graded Bible Lessons for High Schools.</i>
(Bible Studies, C.I.S., Madras, 1920.) |
| FLEMING, D. J. | .. | <i>Schools with a Message in India.</i> (Oxford University Press, 1921.) |
| HARPER, IRENE MASON | .. | <i>Bible Courses for Indian Schools.</i> (Association Press, Calcutta, 1930.) |
| KILPATRICK, WM. H. | .. | <i>The Project Method.</i> (Teachers' College, N.Y., 1918.) |
| Do. | .. | <i>How We Learn.</i> (Association Press, Calcutta, 1928.) |
| KING, E. L. | .. | <i>The Charterhouse Course of Study in Religious Education.</i> (Methodist Publishing House, Madras, 1924.) |

52 *CHRISTIAN EDUCATION IN THE VILLAGES*

- | | | |
|--|----|---|
| LINCOLN ELEMENTARY
SCHOOL STAFF | .. | <i>Curriculum-making in an Elementary School.</i> (Ginn & Co., N.Y., 1927.) |
| LOBINGER, ELIZABETH, M... | .. | <i>Stories of Shepherd Life.</i> |
| Do. | .. | <i>Hebrew Home Life.</i>
(University of Chicago Press, 1924, 1926.) |
| NATIONAL SOCIETY FOR THE
STUDY OF EDUCATION,
Vols. I & II. | .. | <i>Twenty-Sixth Year Book, Curriculum making</i> (N.Y.) |
| PELLEY, MRS. A. C. | .. | <i>A Graded Course of Religious Training</i>
(C.L.S. Madras, 1924.) |
| RUGG, HAROLD .. | .. | <i>The Child-Centred School.</i> (World Book Company, N.Y., 1928.) |
| Do. | .. | <i>Changing Civilization in the Modern World.</i> (Ginn & Co., N.Y., 1930.) |
| SHAVER, E. L. .. | .. | <i>The Project Principle in Religious Education.</i> (University of Chicago Press, 1924.) |
| VILLAGE EDUCATION COM-
MISSION | .. | <i>Village Education in India.</i> (Oxford University Press, 1920.) |
-

CHAPTER V.

LEARNING THROUGH LIFE ACTIVITIES.

"The newer education regards the active child as the truly growing child."—Rugg and Shumaker.

"The curriculum should give more opportunity for pupil activity for training in Christian service and for the motivation of instruction by the problems and purposes of the pupil in connection with this activity, as well as for the expression in this activity of ideas imparted in instruction."
—C. A. Bowen.

IN our study of the curriculum of Christian Education, we have given consideration first to the daily experience of worship, through which the child's emotional attitudes are trained and the impulse to Christian living is stimulated; and secondly to the subject-matter of the lesson-period, which supplies the intellectual content. We need now to think of the active life of the pupil, the situations through which he strengthens emotion and re-inforces knowledge. In this very distinction, which seems necessary for convenience in presentation, there is danger. All such divisions are artificial, for the child's life is not divided into three separate compartments of feeling, learning, and doing; we should rather conceive of each situation as a unit, in which the three processes are included. Every complete experience of life should include elements of worship, of learning, and of work.

That 'we learn by doing' has become almost a platitude in the educational world. Let us go farther and say that learning is real only so far as it has its source in doing, and affects further doing. If we agree with Kilpatrick that education is the continuous remaking of experience, then any form of education that fails to achieve such reconstruction is unworthy of the name. Especially is this true of that education of the spirit which we term religion. Religious knowledge, to become effective, must enter into my very self, must be built into me through action and feeling until those elusive entities called character and personality are

evoked. It is only as knowledge is *used* that such building can take place. Here the reader may object by saying that the formation of Christian character is a supernatural process, a "new-birth"; that still "the wind bloweth where it listeth", and that the life of the spirit cannot be conditioned by scientific educational procedure. While the objection is valid, and is one that the teacher may never minimize, yet just as it is the teacher's task to assist this mysterious process by the provision of right *knowledge*, so it is his duty to provide occasion for, and make use of, every opportunity for right *action*. For furthering such action, the most worthwhile situations are those that arise naturally in the every-day life of the school, the home and the village.

Such opportunities are often termed 'Projects', and the continuous studied use of such activities as a basis for learning is known as the Project Principle in education. A Project is defined as "a unit of whole-hearted purposeful activity, carried on preferably in its natural setting."¹ This principle is not a new thing in education; it has always been utilized by the 'born-teacher'. But the present emphasis upon it is of great service in developing and expanding the idea of purposeful learning, and in making it available to the ordinary teacher. In this chapter it is impossible to go into a detailed exposition of the Project Principle; for such discussion the reader is referred to other available books.² Here we shall merely consider the way in which this principle guides us in the wise selection of activities through which the child's religious nature may expand, remembering always that "the zest of life is at the growing edge."

There is a necessary distinction to be drawn between the forms of activity described in the last chapter, and those which are to be considered in this. Among the former we find various "expressional" occupations, such as the reconstruction of a Bible-scene in sand,

¹ Kilpatrick, W. H., *How We Learn*, p. 67.

² Amongst others, *Projects in Indian Education*, in the 'Education of India' Series of Books; Association Press, Calcutta, 1930.

the making of a clay relief-map, the dramatization of an incident, or the presentation of a parable by means of an action-song. All such occupations, if the child has a part in their purposing, planning, and execution, may rightly be regarded as Projects. The difference between these and the forms of activity we are now to consider lies in the aim; the purpose of the former is knowledge—we construct Abraham's tent or dramatize the adventures of Joseph in Pharaoh's palace in order to make clear and lasting the apprehension of the story in question. All too often the expressional side of religious learning fails because the teacher is content to stop with the achievement of this informational aim. In the present chapter we are dealing with activity not as a method of acquiring or deepening the knowledge of the intellect, but as a means of influencing conduct and transforming behaviour. There are, of course, numerous situations in which the first type of activity may be carried over into the second. When a child makes a drawing of the Wise Men's Camels and the Christmas Star, it is done with the informational purpose of helping him to remember the story of the Wise Men; when he carries the drawing to a sick play-mate, the purpose of the activity is lifted to that of a project in Christian living. Some Fourth Class children dramatize the parable of the Prodigal Son as an aid to the memorization of the story, and here again the aim is informational; but if they invite the village to witness its performance, the motive becomes social and therefore character-forming. Another distinction is found in the fact that the informational project is frequently artificial, and in some cases "tacked on" to the lesson, while the character-building project arises naturally out of the ordinary processes of living. There is no rigid line of demarcation between the two; but for practical convenience we may discriminate between 'expressional work' whose aim is knowledge, and 'activities' whose purpose is character-formation.¹

¹ For an example of a project which consistently combines the two aims, see Bonser, E. M., *The Golden Rule City*.

As a basis for this life of activity, the teacher needs to place an increased emphasis upon opportunities for making choices. Indian children need practice in choosing. In a certain Sunday School for Hindu girls in a small Indian town, the missionary one Sunday suggested that the older girls might choose the song they liked best. The request was met with blank silence. But that this passivity is not due to any intrinsic defect in the nature of the Indian child is proved by the fact that in schools where practice in voluntary choice is a part of the daily routine of life, children respond to all such opportunities with the greatest enthusiasm. The backwardness shown in the ordinary school is due to two causes: first, the formal nature of instruction, which regards education as a process in which the learner is the passive recipient of knowledge; and secondly, the emphasis upon unquestioning obedience as the fundamental virtue of school life. Perhaps the simplest and most necessary activity that religious education can provide is that of daily, even hourly, choice between alternatives. Beginning with the choice of songs and games, the class will gradually advance with the formation of this habit, until its members are able to choose opportunities for service in the school or church, and to make wise choices between right and wrong forms of conduct.

Closely associated with choice is the habit of judgment, for which opportunities abound in every class situation. In the ordinary school, judgment is the teacher's prerogative, acceptance is the role of the pupil. Yet ability to discriminate between values is of far greater importance in the life of the individual than ability to perform any one of the usual literary tasks of the school. This ability can be gained only by its continued practice. Here is a class in reading. Which children are good readers and which are poor? Why should the teacher be the only one to judge and decide? Let the children themselves choose the best reader in the class, and rank themselves in reading ability. The same can be done with writing, drawing,

handwork, and any school activity. "Sigamoni, look at all the clay ducks that have been made this morning. Which do you think looks most like the real duck in the paddy field?" "Lakshmi, which of these four letters shall we select to send to the pastor? Which will he be able to read most easily?" These suggestions are not mere counsels of perfection. Indian children of village extraction are doing these things to-day. Where they are not done, the fault lies not in the children but in the teacher and the form of education.

Moral judgments, too, can be formed by young children. Here, too, continued practice and guidance are needed. Teacher and children through conversation and discussion can together form such evaluations. Every story read or learned, whether from the Bible or from the *Ramayana* or *Panchatantra*, brings up a moral situation. Why do people dislike and distrust the jackal? Did you ever see a boy who was like the jackal? Why do you admire Sita so much? Is there any woman in this village who has done as much for her husband as Sita did for Rama? What was the matter with Jacob's treatment of his old father? Where the answers to such questions come not from the teacher but from the children's own thought and conversation, the habit of moral judgment is being formed. As shown in the preceding chapter, every case of discipline, every "moral crisis" in the life of the school and the village, gives opportunity for practice in the discernment of moral and spiritual values. The need for such ability is accentuated by the changing character of life in India to-day. Even in the villages the static character of the old civilization is threatened. The invasion of the village by urban customs; the political unrest; the probable increase of democratic forms of self-government; the lure of industrial life in the city; the break-up of caste distinctions—all these call for ability in judgment, choice, and self-direction, and for the substitution of inner for outward compulsion.

Let us now turn to some of the situations offered by the village school for definite Projects in Christian living. Just because the needs of the village are so many and so various, it offers a boundless field for the religious activities of its children. In the school, in the church, in the individual home, and in the village at large, there is scope for teacher and children through joint planning and shared activity to put into practice the teachings of the Scripture Class and to translate into action the emotions of the service of worship.

THE SCHOOL.

The life of the school offers many opportunities for expressing religion through doing. The daily service of worship can be made the special responsibility of the older children. As suggested in the Third Chapter, where space is available, a "worship-garden" can be made by the joint labours of the teacher and the pupils. A "worship-committee" of older children takes charge of the cleanliness and order of the place of worship, whether it is such a garden or is the school room itself. The making of small individual mats upon which the children sit and kneel during the time of worship forms a Project in the handwork period. All the memory-work of the Scripture periods is "motivated" by the aim of using it at the daily service of worship. It is in class that Scripture portions are learned and hymns and *bhajans* practised for use at school prayers. The boy or girl who can read clearly and with expression is chosen by the class to read to the whole school the Christmas or Easter story. Teacher and older children together plan a worship-service, choosing the hymns and verses, composing the prayer, and selecting those who take the various parts.

School discipline is another laboratory in which Christian living is learned through experiment. Chapter IV suggested the use of moral crises as opportunities for discussion and for the recognition of moral values. In some schools children are elected to a school *panchayat*, and share with the teacher the

responsibility of the decisions made regarding matters of discipline. The extent to which this plan can be carried out depends largely upon the age and training of the children in question. At what age it can be done satisfactorily is a matter upon which opinions differ. The writer knows a boarding-school containing a large proportion of village children in the first five classes, where such a panchayat did useful and satisfactory work under the guidance of a teacher, and where the elected members looked upon their office with great seriousness. Along with this responsibility for school behaviour there may be connected a definite effort to build up attitudes and habits of trustworthiness in class work and in games. The development of such an "honour system" from the First Standard up is a Project that will need time and incessant effort, but is worth the cost. Plans for such a Project have been worked out in detail by other writers.¹

Every school offers opportunities for service within its own group—things the older can share with the younger, the stronger with the weaker. Mention has already been made of a school in which the land belonging to the school was used for the raising of food-grains which furnished breakfast for the poorest of the group. In schools where books are insufficient or altogether lacking, the older classes may serve the younger by copying sentences and simple stories on paper and sewing the pages into booklet form. In a rural school in the Delta region of Burma, the missionary teacher and the pupils spend their Saturday mornings in such service for the school—making note-books, small story-readers, and simple articles of furniture and equipment. The pupils can be led to see that these acts of service by the school are definite expressions of the teachings of the Scripture Class and the aspirations of the worship period.

¹ McGavran, D. A., *How to Teach Religion in Mission Schools*, pp. 46-49.

Everley, Miss G. M., *Building an Honest Student*. (Christian Craftsmanship Series.)

THE CHURCH.

Christian children need to realize their relation to the Church and their responsibility toward it. There are many little activities suited to their powers which can be of real use. While these may be initiated by the school, they belong rather to our discussion of the child's place in the life of the Church, and will be postponed for fuller discussion in Chapter VI.

THE HOME.

Life in the home is the best test of the reality of religious growth in the school. Is the home a cleaner, healthier, happier, holier place because its children are pupils in the Christian school? In spite of its limitations of poverty, is its life being reconstructed just as far as those limitations will permit? The routine of home life is full of opportunities for service, which need to be talked over and given definite form in conversation between the teacher and the class. "Here will be included the ordinary duties of cutting wood, drawing water, gathering cow-dung for fuel, reading to the father or mother, amusing the younger children, taking care of the sick, teaching hygiene to parents or neighbours, helping with the cooking or sewing, assisting the father with his daily labour, running errands, carrying supplies from the bazaar, sweeping, plastering the floor with cow-dung, washing clothes, milking the cow or goats, and so on. Only the teacher who is in close contact with the home life of the pupils can really guide a programme of this sort; but all teachers can do something, all can constantly hold before the pupils the idea of helping in the home."¹

To this list of home activities may be added practice in regulating the family budget. Children should be taught the evil effects of debt; should use much of their Arithmetic course in making household budgets and carrying on bazaar transactions; should learn the

¹ McGavran, D. A., *How to Teach Religion in Mission Schools*, pp. 42, 43.

use of the Postal Savings Bank, and of the benefits of belonging to the village Co-operative Society. Through co-operation between teacher and parents they may be given the opportunity to accompany father or teacher to the weekly market in the town near by, so as to learn the principles of barter, of payment in kind and in money, of how and when to market local produce, and of the times of year when it is best to buy. They should compare methods of the local money-lender with those of the Co-operative Society, and should know how to avoid the payment of extortionate interest. Expenditures on weddings and funerals should be discussed. These questions are not far removed from the children; they are at the basis of village-life and are a common subject of conversation in every village home.

THE VILLAGE.

Activity in the home must be largely individual, though the form of such activity may be discussed and planned in the class. Service for the whole village lends itself easily to class projects. Among such group activities the following are suggested:—

In connection with Christmas, a village Primary School planned and carried out a feast for the entire Christian community. The children made the budget and kept all accounts, collected money from each family, bought the needed grains and vegetables, brought mothers to do the cooking, helped with the serving and 'rounded up' the guests. At Christmas and Easter and other special occasions the school is the natural centre for village festivities, and the dramatic efforts of the preceding weeks will centre round the production of an appropriate play, to which the whole village, Christian and non-Christian, will be invited.

The health and sanitation and general cleanliness of the village is a never-ending Project, with countless ramifications. "Clean-up week"—or better, a clean-up *day* in every week,—offers opportunity for humble

Christian service. The participation of the teacher in these efforts always increases the willingness of the pupils to share in work which they naturally consider degrading. Destruction of the breeding-places of flies and mosquitoes is a step toward village health. When typhoid or cholera or plague comes near, the pupils are the ones who can understand the reason for inoculations and other preventive measures, and who can help to remove fear and prejudice from the ignorant. Guarding the water-supply from contamination is another continuous project.

Aside from health, there are other forms of village improvement to be undertaken. Among such are road-building, the planting of shade and fruit-trees and their protection from cattle; the planting of waste-ground with rapidly growing trees, such as *babul* and *castorina* to provide fuel in place of cow-dung; the running of a village library of easy adult books, such as are published by the C. L. S. and by the Rev. J. M. Baker of Ongole. Such "secular" activities are truly religious when they are carried on in a spirit of Christian service. In such service it is important that help should be rendered without distinction of creed or caste.

There are many individual deeds of kindness to be done in a village,—helping a sick person to go to the nearest hospital; persuading lepers to take the new treatment; writing letters for the uneducated; protecting the illiterate borrower from fraud at the hands of the money-lender; teaching unlettered adults to sign their names. Kindness to the animals of the village offers a whole new field for learning and activity.

Before leaving this subject, several practical questions need to be raised. What is to be the relation between informational teaching and activity? Which is to be the point of departure? Ideally we should begin with the activity, and let appropriate information centre about it. But in practice, if working through unqualified teachers, this method may be impossible, and it may be necessary to begin with a flexible syllabus,

such as Mrs. Harper's in which the informational course is used as the foundation. In any case it is important to keep the information and the activity in close connection, that the learning process may be a unit.

Shall the activities be initiated by the teacher or the pupils? This depends upon the stage of the children's advancement. In many cases the children's experience is so limited that they have no knowledge of the projects that they might undertake. Here comes in the need for the teacher's guidance; but even though the children are unable to suggest the activity, it is essential that they accept it whole-heartedly and that they help in planning its details. "Frequently it will happen that the teacher will have to arrange the situation so as to suggest purposes to the children. I should say that the teacher must sometimes express his opinion about the purpose, but the more nearly it is formed by the children themselves, the better it is."¹

It may be asked, How rapidly shall the programme of activities be introduced, and How many Projects shall be undertaken at once? By all means, one and one only; and that one, not too large or formidable. A rash attempt to revolutionize a school programme will bewilder children, antagonize parents, and upset the whole village. Let us begin with one small activity, carry it to a successful conclusion, and then attempt a second. Our work is to be constructive, not destructive, and we must proceed with moderation and common sense.

BOOKS FOR FURTHER READING.

- | | | |
|---------------------|----|--|
| BARBOUR, DOROTHY M. | .. | <i>Making the Bible Desired.</i> (Doubleday, Doran, N.Y., 1928.) |
| BONSER, EDNA M. | .. | <i>The Golden Rule City.</i> (Pilgrim Press, Boston, 1927.) |
| COLLINGS, ELLSWORTH | .. | <i>An Experiment with a Project Curriculum.</i> (Macmillan, 1923.) |

¹ Kilpatrick, Wm. H., *How We Learn*, p. 72.

64 **CHRISTIAN EDUCATION IN THE VILLAGES**

- KING, E. L. *Projects in Living*. Christian Craftmanship Series. (Methodist Publishing House, Madras)
- McGAVRAN, D. A. .. *How to Teach Religion*, Ch. V. (Methodist Publishing House, Madras)
- SWEET, K. F., and FAHS, .. *Exploring Religion with Eight-Year*
SOPHIA Olds. (Holt & Co., N.Y., 1930.)
- VAN DOREN, ALICE B. .. *Fourteen Experiments in Rural Education*. (Association Press, Calcutta, 1928.)
- Do. *Projects in Indian Education*. (Association Press, Calcutta, 1930.)
- SHAW, MABEL *A School Village in Northern Rhodesia*. (International Review of Missions, October, 1925.)
-

CHAPTER VI.

THE CHILD'S PLACE IN THE CHURCH AND SUNDAY SCHOOL.

"Is not something like the Church a definite human need? If there were no Church, religion would straightway create one.

"We sometimes belittle what can be done by the Church which has the children for only a single hour on Sunday. Even in that hour a type of group life can be developed which will be so interesting and satisfying that the children will seek it as their own."—Theodore Gerald Soares.

IF we look upon the school as the centre of religious training for the child, we must consider the Church as his spiritual home. The Church-experiences of the Indian Christian child (unlike those of the majority of Western children) begin in early infancy, and extend in unbroken succession through childhood and adolescence. The presence of a dozen babies, who cry at frequent intervals, and are periodically removed by their mothers, and again duly restored to the congregation, does not make for an ordered Church service; but in spite of its disturbing elements, this custom has one compensating advantage: the Indian child from his earliest years is unconsciously influenced by the experience of worship, and takes his place in the Church as naturally as in the home. A delightful factor in the life of India is the presence in every Church service, whether in city, town, or rural village, of large numbers of children of all ages. This ready attendance at religious services may indicate nothing more than a craving for social experience which has no other outlet. In a certain Christian boarding-school, a new missionary teacher diagnosed the girls' fondness for frequent prayer-meetings as signifying not an excess of religious zeal, but a dearth of social activities, which she immediately set about to supply. The result has been fewer

“prayers”, but a more normal and social religious life. So in the village, the transformation of this facile willingness to attend Church into a vital experience of God is a real problem.

One method of making Church life real to the child is that of the use of activities, linking him to the Church through the willing performance of many little services and duties. In some villages the School and the Church have separate buildings ; in others one structure serves both purposes. In either case let us gather the children on Saturday evening to prepare the place for the Sunday morning service. However simple and primitive the building, there can be absolute cleanliness and order, both within and without. The children learn of the boy Samuel, who had the responsibility for sweeping the tabernacle, opening and closing its doors and tending its lamps. There is a place too for beauty—the beauty that comes from the artistic use of the simplest materials. The writer, when spending a Sunday at Dornakal, was impressed by the skill that had been shown in creating out of thatch and bamboo a church with an atmosphere of worship and of real beauty. One of the motives for the cultivation of a school flower-garden is the weekly adornment of the church, not only with cut flowers, but with garlands and festoons. Children’s writing and drawing will find motive and satisfaction in the production of mottoes and texts for the church walls. On all festival occasions, not only the school-garden but the wealth of the jungle will be requisitioned for the beautifying of the house of the Lord. At such times the older children will learn with interest of the building of the tabernacle and of the eager search for all varieties of beautiful things that would add to its loveliness. Another Project deals with the ground surrounding the church. Successful tree planting is often difficult because of water-scarcity and on account of the depredations of the marauding cow and goat. The growth of even a single tree means the building of a protecting fence or wall, and the daily carrying of water. On the other hand,

it will result not only in beautifying the Church-surroundings, but also in giving the children a sense of interest and ownership in the building.

Another Project which adds to a child's sense of 'belonging' is that of contributing to the support of Church. The poverty of village children rules out at once any scheme for the collection of money. The scarcity of food and the frequency of mal-nutrition make one look with grave misgiving upon the common Indian practice according to which each member of the family lays aside "for the Lord" a small portion of the grain allotted for the day's food. It is a far sounder Project to interest children in a productive enterprise, such as the growing of vegetables or the raising of chickens or the rearing of a kid. The presentation of offerings 'in kind', both in the weekly Church-service and at the annual Harvest Festival, is a distinctive Indian custom, in which the co-operation of children is well made use of. Just as the ancient Hebrews appeared at an annual festival with their offering of firstfruits, so Indian boys and girls "go up" to the *mela* or Harvest Festival, bearing a great golden pumpkin, or a sheaf of wheat or rice, or leading a young calf. At Medak, in the Nizam's Dominions, the Cathedral-like Wesleyan Church fills a place in the villager's life similar to that of the temple at Jerusalem, "whither the tribes go up". Sunday after Sunday whole families arrive from distant villages, bearing their thank-offerings and vows; coarse gunny sacks of millet and *ragi* are carried the length of the Gothic aisle, and sheep and goats are led up the marble steps to the altar. In such cases children are apt to be merely passive participants, giving what the parents provide. But when they bring the first *brinjals* from their *own* garden, or the eggs laid by *their* pet hen, then this project of giving becomes for them an act of worshipful love.

There are many openings for children's co-operation in the Sunday Service. A number of years ago, the pastor of a large Church in a South India village, though no mention of the "Project Method" had at

that time reached his ears, himself devised the plan of using the children of his congregation in lieu of a church bell. Just before the time for the morning service they marched through every street of the village, beating the tom-tom and singing lustily, and continued their efforts until the entire congregation had been assembled. Children, when well-trained in music in the school, add much to the congregational singing. The *Bombay Report* advocates "the taking of special parts in the congregational service by the older boys of the school, such as the reading of the Scripture passage."

Lest these suggestions should seem impractical, let us see what one girls' school has already done. The instance quoted comes from a High School, but nearly all the things done would be equally possible in a village school. The writer says: "Did I tell you that our Sunday School has been doing things to help the church this last term? We all got 'bored with Church,' but since we took it up as a 'Project', things have improved a little;—anyway the children feel that they're responsible. One class each week goes down on Saturday and cleans the church. A class of big girls takes the little ones out and tells them stories during the sermon. Another class goes to a Christian village, and collects the children and gets them to church by 8-30. Some take crying babies out, some bring flowers for the pulpit. The best thing is the 'female' *bajanai*. We gave up waiting for the men to do it, and we have a fine *bajanai*. Mr. X. and one of his boys do the drum and cymbals, M. and N. (two of the young women teachers) the violin and harmonium, and all the good singers sing, led by D. She has put new tunes to the old lyrics and taught new lyrics, till now the singing is quite alive and joyful."

But it is not sufficient that children help the Church; the church has also a real responsibility for the children. In all its services children are a part of the worshipping congregation, and deserve as much consideration as adults in the planning of them. Because of the failure

of older people to realize this fact, immense opportunities are often lost. In a certain educational centre where the Christian community is exceptionally large, the church building is unable to accommodate the children of the Elementary and High School age, who therefore worship in a separate building. When a visitor asked permission to visit this "Children's Church", she was told: "Of course you *may* go if you wish, but it is hardly worth your time. The service is exactly like that in the adult congregation." What a wasted opportunity! On a smaller scale the same loss takes place in every little Church that fails to consider its child-members. The village pastor or catechist needs to be trained in the habit of choosing some of the hymns with reference to the children's participation; of preparing a story-sermon for their enjoyment; and of carrying on at intervals a special Children's Service. The preparation of adolescents for full membership is another function of the church. Such preparation usually needs increased emphasis in the Free Churches, which should, like the Anglican, precede the acceptance of new members by a long and careful study of the meaning of the Christian faith. Church bodies which feel the need for the study of Creeds and Catechisms may find a place for them here, rather than in the regular School Course; with the understanding that such study, to be of use, must be not verbal memorization, but must consist of discussion and explanation. If it has been preceded by wise teaching in the school, children at the age of adolescence will be full of questions as to the meaning of the sacraments and the obligations and privileges which membership in the Church implies.

All this leads up to the practical problem of the relationship between the village Church and School. In the activities, the child participation, and the Church-responsibility which we have been discussing in this chapter, are we dealing with the pastor or the school teacher? In many small villages the answer is provided by the fact that both functions are performed by

the same person, the ordinary teacher-catechist. In larger villages and small towns, the question of division of labour and of whole-hearted co-operation between the two is a problem needing careful deliberation. Its solution will vary with each particular situation. In some cases the pastor will himself wish to plan and supervise the children's activities, and to teach the preparation-class. In other cases, especially where he has not had a course in teacher-training, he will hand over these duties to the school teacher. In each case there is need for careful consideration and frank discussion, and for a definite allocation of duties. In all such divided labour, countless sources of friction and misunderstanding arise from the lack of a clear and definite assignment of certain duties and functions to each person concerned. Upon such definiteness will depend the orderly carrying out of the programme in good will and with a spirit not of rivalry but of co-operation.

We come now to a consideration of that important vehicle of religious education—the village Sunday School. That generic term includes many variations. There are schools in large Christian villages where two or three teachers are available, and grading is made use of; there are others—and their name is legion—where the teacher-catechist gathers his group together without reference to age or school advancement. There are Sunday Schools whose membership is practically identical with that of the Day School; there are those which gather in non-descript children from the village by-ways. Attendance may be somewhat regular, or may differ completely from Sunday to Sunday. The majority of children may be Christian, making the school a centre of training for the Church; or predominatingly non-Christian, giving an opportunity for evangelism.

To-day, in view of the changing character of the rural educational situation, we may cross-cut these differences into two inclusive divisions—the Sunday School that supplements the Christian Day School, and the Sunday School that is the only means of giving

Christian teaching to the children of the village. There are two factors in the situation which point to a rapid increase of villages of the second type; first, the increase of village Primary Schools maintained by local bodies, such as District Educational Boards and Panchayats; and second, the inability of Mission bodies to provide educational facilities for the growing Christian community, especially in Mass-movement areas. To the second factor should be added the tendency of many Missions and Churches to turn from extensive to intensive educational work, and to concentrate upon a few good central village schools which may serve as models of rural education, rather than to pursue the old aim of a school for every Christian village. As the *Bombay Report* observes, "Low-caste children are being admitted to Board Schools, and it is the policy of at least one Mission not to continue a Christian School where a Board School has been established."

The effect of this new policy upon the place of the Sunday School is evident. Where the Christian Day School educates the children of the Church during five days of the week, the Sunday School needs only to supplement the week-day work. In this case, a pressing problem is to arrange the work of the two in such a way as to prevent overlapping and tiresome repetition. The Sunday period may well be spent largely in services of worship,—a plan advocated in publications of the India Sunday School Union.¹ A discussion of such activities in connection with the Church as are outlined in the earlier part of the chapter also finds place in a Sunday School of this type. Every effort must be made to prevent the Sunday School hour from becoming a mere re-hashing of the Day School course.

But in the case of Sunday Schools of the second type, we find ourselves confronted with a different and challenging situation. Here it is the Sunday School or nothing; and the problem is not how to

¹ Annett, E. A., *The Village Sunday School*, C. L. S., Madras.

avoid overlapping, but how to crowd into a brief portion of one day in seven the entire moral and religious training of the children. The extension of time is the first requisite; and the Indian village will do well to follow the practice of certain great City Churches in the West, such as the Riverside Church of New York City, where the Sunday School session includes a diversified programme of many types, and lasts for three hours. Such a programme would make use of the elements of worship, informational teaching, including hand-work, and drama, and of the planning for projects in Christian living.¹

The great problem in working out such a programme for the Sunday School is that of the teacher. When the Christian Day School ceases to exist in a given village, the trained Christian teacher also disappears. The pastor or catechist is too often innocent of any knowledge of educational methods, or experience in their use. Who then will undertake this enlarged programme of the Sunday School? Three possible solutions are here suggested.

1. The Indian Church must make a determined effort to train the best available men—and their wives—and to encourage them to enter the service of the Local Board Schools. Such teachers, if they are convinced Christians, will be able to create a Christian atmosphere in the Day Schools and through the teaching of so-called secular subjects to develop a Christian attitude toward life among their pupils. Such teachers can also be called upon by the Church to take charge of the prolonged and enlarged Sunday School.

2. The *Daily Vacation Bible School* has reached India. Its methods are as follows:—Every year, in countless Indian villages, educated boys and girls return to their rural homes at Michaelmas, for the Puja holidays, at Christmas and for the long Hot-Weather Vacation. These weeks spent at home are

¹ For an excellent discussion of the function of the Sunday School, see Annett, E. A., *Sunday Schools of To-day*.

often times of idleness and resulting deterioration of character. In some places, Boarding Schools and Colleges interest their students in the aims of the D. V. B. S., train them for service, provide them with simple materials, and send them home to teach village children. Not only the religious development of the Christian children, but the teaching of non-Christians is the aim of this organization. Especially during the prolonged hot-weather holiday, when village children and young people are free from agricultural labour, these student-teachers may give such an intensive course in religion as will prove a stimulus to Christian living throughout the entire year. This can be accomplished only through the convinced co-operation of the Town Schools—(Elementary and Secondary)—Colleges and Theological Seminaries, which must train students and older pupils for the carrying out of these vacation activities. Here there is a very large field for experimentation and achievement.

3. A third method of attack upon this problem depends upon the policy of the Theological Seminaries and Colleges. With the disappearance of the distinctively Christian school and its teacher from certain areas, a whole new range of duties lies before the catechist and pastor. Up to the present, both these types of workers have been trained with the definite object of producing *preachers*. Under these new conditions, while preaching and ordinary pastoral work will still have their place, the need for skill in *teaching* religion will require much more serious consideration than it has received in the past. Certain theological institutions in India and Burma are already beginning to meet this demand by introducing into their curriculum a course in Religious Education. There are others that still need to be awakened to this need—a need for not merely theoretical instruction but for supervised practice in the teaching of children.

We have spoken of the Church as the spiritual home of the child. We think of the boy Jesus so at home in His Father's house that he forgot the time set for his

return to Nazareth. How can we create in our children such a sense of possession, or 'at-one-ness' with the symbol of the divine life upon earth? Toward the achievement of that end, no labour is too wearisome, no effort too great, so that we may make the Church worthy of the children.

BOOKS FOR FURTHER READING.

- | | | |
|----------------------------|----|---|
| ANNETT, E. A. .. | .. | <i>The Sunday School of To-day.</i> (C. L. S., Madras, 1927.) |
| ANNETT, E. M. .. | .. | <i>Story Telling as a Factor in Missionary Work.</i> (International Review of Missions, April, 1925.) |
| BOWER, C. A. .. | .. | <i>Lesson Materials in the Church School.</i> (Cokesbury Press, Nashville, Tenn., U. S. A., 1929.) |
| FORRESTER, ISOBEL M. .. | .. | <i>Every-day Talks on Sunday School Teaching.</i> (Youth Committee of Church of Scotland and U. F. Church, 1924.) |
| STEWART, G. S. .. | .. | <i>Practical Hints on Sunday School Teaching.</i> (Youth Committee of Church of Scotland and U. F. Church, 1924.) |
-

CHAPTER VII.

EXTENDING THE SCHOOL'S INFLUENCE.

"Children do not grow up primarily in schools but in families and communities. From birth to death we live, move, and have our being in communities. The community is perhaps more extended and persistent in its influence upon the individual than the family; it is usually more formative and pervasive than the school; it is the one social medium from which he never escapes and in which he is always immersed. We cannot isolate ourselves or our children from communities, and education viewed in the large is but a phase of this community process."—Jerusalem Report, Vol. II.

WHAT do we mean by school "extension"? Is it not the school's business just to teach the boys and girls who are enrolled in its membership? Is not that sufficient work for any teacher, especially if he fulfils his responsibility for the religious development of his pupils, and guides them in their expression of religion through social activities? We may reply to this question that such activities are an important form of 'extension service'; for under that term is included every effort to connect the life of the school with the needs of the whole village. That the children should serve as this medium, that they themselves should form the human bridge across which new ideas and attitudes and habits pass from the school to home and community, is an ideal method of procedure. Looking at the problem from this point of view we find that every active school is essentially its own "extension" agency, and that all that has been written in previous pages concerning School Projects that deal with the home, the church and the village is really a part of this chapter.

But there are other methods beyond the scope of children's abilities, through which the teacher himself comes into direct contact with the adults of the village, and becomes not only the traditional school master, but, as Mr. Brayne has well phrased the new vocation, "the

village guide". Examples of such service may now be found in many villages. In the semi-arid country of the Central Provinces, on the great plain that gives birth to the Mahanadi River, you may find the small primitive town of Dhamtari. The fields belonging to its adjacent villages lie on the very frontier of cultivation, where arable land shades off into indeterminate jungle and this into the untracked wastes of the table-land above the Eastern Ghats. Much of the land is infertile, and agriculture is precarious. The school-master of a neighbouring village became distressed over the poverty of his adopted community—a poverty forced upon his attention by the fact that many of his pupils came breakfast-less to school. He found as one reason for this poverty the fact that a cultivator who needed to obtain seed for his fields could do so only by the payment of interest at the rate of 35 per cent. He discovered also that the lack of storage-space caused great financial loss by forcing the cultivator to sell his rice at the time of harvest when prices were lowest. Through the help of a missionary, the teacher became familiar with co-operative methods; he then won the confidence of the community, formed a share company, and guided its members in the building of a suitable storehouse or grain bank. Here at harvest-time the farmer deposits, free of charge, the produce of his fields, knowing that it will be kept in safety, protected from thieves, both two- and four-legged, until such time as he shall wish to withdraw it for food, or sale, or seed. Here, too, in periods of necessity he can borrow grain at a much less extortionate rate than that offered by the money-lenders. Through this form of Christian service, which helps community-members irrespective of creed or caste, this Dhamtari teacher has extended the influence of his school.

What is the relation of the school to the life of the whole community? What is the circumference of its influence? Who is to decide its "terms of reference?" What proportion of the teacher's time and energy is to be directed to the needs of the village population

outside the school ? To this query the easy but superficial answer is that the teacher's one responsibility is the children of the school ; that they require his individual attention ; and that if he fulfils his responsibility to them he will have no time left for other duties. Children, too, offer a more 'fruitful soil' than adults ; children are plastic, adults are built of stubborn unyielding stuff ; children are passing through the very process of habit and attitude-formation, but with adults these processes are finished and the human material has "set" and hardened ; children have many years to live, and adults but few. At first sight this conclusion seems sound ; the objection to it is that when taken off paper and applied to life, it does not work. This theory overlooks the fact that every child is born in a family, spends many more hours per day in the home than in the school, and receives through the former a large proportion of his education, an education which, though unplanned and unconscious, wields an influence vastly more potent than that received in the few hours of the brief schoolday and briefer year. If the school is to educate children successfully, it must also educate the parents, as a part of the same process. Too often the school and the home exemplify a tug-of-war ; the school pulls to the right and the home to the left, while the unfortunate child holds the position of the rope, dragged first this way and then that, and apt finally to be rent in two—with two sets of emotional attitudes toward life, and two codes of morals, one for the school, the other for the home. The school-girl learns how to bathe a baby and tries to pass on suggestions to the mother ; but the mother replies, "Who has brought up more children, you or I ?" The boy suggests saving cattle-manure for the fields, and searching for a substitute fuel in the thorn bushes that grow on the wasteland of the village ; but the father and older brothers mock the suggestion. The young bridegroom suggests a simple wedding-celebration and the avoidance of debt ; but the parents refuse to face the social obloquy that would follow. If community-life is to be

transformed, it can be done only by the simultaneous and parallel education of the children and adults, whose lives are so interwoven that they cannot be torn apart without rending the whole fabric. Concerning this necessity, Mr. K. T. Paul says, "The population is so immense, the rate of its progress is on such a scale, the number of things to be learnt is so infinite, the necessity of learning them is so tremendously urgent, the cost of education even in the simplest and humblest style is of such enormous proportions, that the education of India can never be brought within manageable grasp unless we have a scheme of education which is indispensably inclusive of attention to the adult.¹

The first need is that those who are responsible for the policy of the school shall clearly envisage the various and infinite needs of the out-of-school population; after that realization comes the necessity for decision as to how many and which of these needs it will endeavour to meet. How much can the village teacher be expected to do? What are the limits of his time, his energy, his knowledge? In addition to teaching school, in many cases he must also guide the religious life of the Christian group. Can he also become the general mental practitioner, the legal adviser, the economic expert, the recreational leader, and the co-operative organizer of his village? This is an impossible burden to lay upon the shoulders of one who is himself only a short distance removed from the estate of the villager. There is a real danger that the teacher's vocation may become so overloaded that he will become thoroughly discouraged and achieve nothing.

In making plans with the teachers of a given area three points should be kept in mind. First, what other social agencies are already at work? We can afford no overlapping, no rivalry. There are too many places where nothing is being done, for us to waste time in competitive effort. In some places there are various co-ordinated Christian agencies, and we trust the happy

¹ *Fourteen Experiments in Rural Education*, p. 6

day is at hand wherein we shall see the scheme advocated by Dr. Butterfield actually at work—a group of ten to fifteen villages organized as a ‘reconstruction unit,’ where the School, the Church, the Co-operative Society, the Health Unit, the Agricultural Centre, and the Recreational Programme all form part of one integrated effort. That day is not yet ; but meantime we shall search for any piece of social service, Christian or non-Christian, which is available, in the village ; and whatever form it may take, whether an adjacent Y.M.C.A. centre, a Government Co-operative, a Servants of India Society Night School, an Arya Samaj Mission, a Boy Scout Troop, or a *Mahila Samiti*, we shall try to work *with* it, not in rivalry to it. If co-operation does fail, let it be evident to all that *we* have made every effort to achieve it ; if it succeeds, it means not only economy of labour, but also a proof of the possibility of further co-operation. What others are doing, the schoolmaster need not attempt ; it is in the many areas where nothing has been undertaken that we face the problem of how much the school should take upon itself.

The second step in the solution is to find out the teacher’s interests and abilities. It seems unnecessary to say that without his hearty co-operation it is useless to undertake anything. In the next chapter we shall consider the training of the teachers of the future ; in this we are considering those already in service. Over against the needs of the individual villager we shall set the interests of the particular teacher. He cannot do everything, but there is generally some one thing that he can do ; it may be dramatics, it may be health demonstrations,—it may be ‘village clean-ups’, it may be the organization of a Grain Bank. As with the introduction of the Project Principle, we will start with one small adventure ; and when it has succeeded, move on to a second.

In the third place, this question is a matter of attitude and spirit as well as of technical skill. “The key-note is service. The village teacher’s problem should be

not 'How can I make a living out of this village ?' but 'What can I do for this village ?' Without that Christian way of looking at life and at his job, the teacher will be a failure. This means that he must share the life of the villagers, their agricultural interests, and their leisure-tasks, and, if possible, help them to work to more advantage..... It is clear of course that the village teacher can hardly expect to be an expert in all this work that a villager has to do. But he can share the villager's life, and it is not too much to expect that, if he is properly taught, even in one line of work or kind of crop, he will be able to demonstrate better methods on a small scale, and give some lead and demonstration towards improvement."¹

In this emphasis upon doing one thing at a time, we are not closing our eyes to the need for a more comprehensive programme. Mr. K. T. Paul is right when he says that the Indian villager needs to be helped "simultaneously in every phase of his life and in every relationship that he bears to others. The service must be comprehensive to get anywhere, and it must be simultaneously comprehensive." Yet while accepting this as an ideal, it is still true that 'half a loaf is better than none', and that it is wise for the school to begin with the offer of a small fraction of a very small loaf rather than to be content with doing nothing.

In the village there are various classes of adults toward whom the school bears a special responsibility. Foremost among these are the parents of the pupils. Upon their interest and co-operation everything depends. An interested parent means regular attendance, prolonged school life, and the opportunity for the child to carry out in the home the lessons of the school. It is rare to find an entirely uneducated parent who values education ; on the other hand, the Indian parent who has had even a little experience in a good school is pathetically eager to give his child advantages greater

¹ G. F. Cranswick, in *Fourteen Experiments in Rural Education* (2nd Edition), p. 82.



Where a Nursery School is needed.



than those he has himself enjoyed. Simultaneous education of parents and children is our aim. The school needs to adopt the principle, though not necessarily the organization, of the Parent-Teachers Association. We teachers in any grade of work are all too apt to look upon the parent as our natural enemy, when instead we should turn him into our greatest ally. To get parents and school together is our first job in extending the school's influence.

Among the school's various responsibilities towards parents, not the least is that of teaching them the principles of Social Hygiene. The place where boys and girls should be taught the meaning of the sex instinct and the means for its regulation and control is not the school but the home; yet can one think of a less likely place for such teaching than the average Christian home in the Indian village? Parents cannot impart the things of which they are themselves ignorant. As a part of Adult Education and school extension work, we should provide for instruction to parents and practical discussion with them concerning the whole matter of sex relationships in the home, and ways in which children may be taught to look upon sex not as an unclean thing, but as a sacred principle of life. But what village teacher is prepared to give such teaching to parents? Rather, he is in dire need of such enlightenment himself. Just as the problem moves backward from children to parents, so it moves a second time from parent to teacher, catechist, and pastor. To help the teachers to attain right knowledge and wholesome attitudes in these vital matters is the task of the Training School and Theological Seminary—a task too often unaccomplished and in many cases unattempted.

A second group much needing help from the school is that of the village women. It is a need which can be met only by the aid of women, and for that aid we turn from the village teacher to the teacher's wife. "She can teach hygiene and cleanliness, sewing, simple household economy and cooking to the women of the village.

For these activities she needs training."¹ What can be done for Indian women by one of themselves is shewn by the founding of the Bengal *Mahila Samitis* by Mrs. Saroj Nalini Dutt.² The work of these Women's Institutes was, however, more successful in the small up-country towns of Bengal than in purely rural areas. To see what can be accomplished in the latter, we may turn to the work of the National Missionary Society at Puram, a small isolated village four miles from the Ashram at Tirupattur, in the North Arcot District of the Madras Presidency. There two Indian women, lately assisted by a European, have through a period of years developed the social and religious life of the women of that village. What they have accomplished in village cleanliness, in aid to the sick, and in forming a co-operative spirit shows what can be done in a smaller way by a teacher's wife who has had sufficient education and training and who has, above all, the will to serve.

The third village group that needs the help of the school is that of the young people of the village. This group includes not only the young men and women who as children attended the school, but also those who are quite illiterate. Such a group needs not only suitable opportunities for religious expression, but also the chance for simple practical education of head and hand, and leadership in wholesome recreation. The "4-H Club" activities in America, which are found all the way from the rural areas of New York State to the pine forests of Alabama, are suggestive of possible experiments in India. In the U.F.C. Mission at Bethel, near Jalna, in the Nizam's Dominions, a similar club programme has been worked out with marked success among the boys and girls of the Christian village. Boy Scouts and Girl Guides have proved successful in towns; while at Dr. Tagore's School at Santiniketan,

¹ Kilpatrick and Olcott, Report of Vellore Educational Conference, in *How We Learn*, p. 89.

² G. S. Dutt, *A Woman of India*, pp. 82-119.

Bolpur, an Indianized form of scout troop, called the *Seva Sedak*, takes up various forms of service, such as aiding pilgrims at festivals, and helping in times of famine, flood or epidemics.

There are various agencies and methods which will aid in the school's service to the village. Foremost among these is the Night School. This agency is already widely used, but is often too formal and inefficient to hold the interest of boys and men who come to it weary from a day's work in the fields. If one is to be kept awake on a hot evening inside a stifling room, lighted only by a dim and smoky kerosene lantern, the programme must be made attractive. The function of the Night School is two-fold: to teach the unschooled and illiterate, and to continue the education of those once in school, who are likely to relapse into illiteracy. For the former, the teaching of reading needs to be based upon two important principles—first, the use of the quickest and most efficient method of learning the mechanics of reading, such as the McKee method developed at Moga, or the Daniel method, which has been successful in the Tamil areas of the South; and secondly, the use of Readers which contain material interesting to the adult. As examples of the latter we may mention the two-pice publications of the C.L.S. in Madras, and the leaflets prepared by Rev. J. M. Baker of the American Baptist Mission, Ongole. For both literates and illiterates, a part of the session should be devoted to a discussion of subjects of interest, local, national, and world-wide. The difficulty in such work lies in the narrow horizon of the teacher himself; and because of this limitation it may be necessary to make use of visiting supervisors, students, or missionaries. What can be done when the right person is on the spot is shown by the programme used by Rev. T. Narasimham, of Atur, near Salem. It consists of talks on the people of other lands, of village folk-lore, 'Civics' (ranging from village administration to the League of Nations), great men and women, hygiene, co-operation, lines of communication, and the Sermon on the Mount;

with "no demarcation line" between secular and religious.¹

In some villages, the Christian group is gathered every evening for a brief period of worship. This gives a valuable opportunity for an extension of Christian education. The fact that the literate have here a daily opportunity for reading the Bible, decreases the fear of their reversion to illiteracy. The daily coming together strengthens the solidarity of the group, and with the right leader the short period may become a vital training in worship and a genuine spiritual experience. Another valuable extension agency is the village library, made up of cheap and easy "Literature for the Little-Educated", such as the two sets of small books suggested above. Some mission stations and training centres have experimented with inexpensive travelling libraries which are sent around from village to village. There is a crying need for the production of much more literature of this type in every Indian vernacular. Another method of fighting illiteracy may be copied from the Anti-Illiteracy Campaign carried on in the State of North Carolina, where at annual intervals a simultaneous effort is made to teach adults to write their own names. All the literates of the village are drafted into service; an effort is made to spread the feeling that to sign by making a mark is a disgraceful thing; those who succeed in acquiring the new skill are publicly praised; and this simple step aids in creating a desire for literacy. Other methods to be followed are those of a recreational type, many of which have been described in previous chapters. Among them are the drama, religious, or 'secular'; the revival of Indian folk-lore and epic; the *kalakshepam*; the *bajanai* or *kirtan*; the magic-lantern; wrestling or fencing; folk-dancing; the celebration of Christian festivals in an Indian manner.

Up to this point, the programme outlined deals with the village as a self-contained unit. But such an

¹ *Fourteen Experiments in Rural Education*, pp. 139-140.

attitude is both undesirable and impossible. The resources of the village teacher are meagre at best, and he will feel a continual need for an influx of new knowledge and of emotional stimulus and inspiration. Some of this will come through the visits of the supervising teacher or missionary or pastor, who will keep the village in touch with the thinking and doing of a larger world. Another plan which has been tried out is the association of the teachers of some half-dozen villages near by into a small exchange bureau. Each teacher studies up one subject in which he is particularly interested, and prepares a talk or discussion on that subject. The six then rotate among their villages, so that each gives his talk or conducts his discussion or offers his musical entertainment in each of the six villages on six successive Friday nights. In this way with economy of effort each village gets a varied programme. When villages are near educational centres, students who are interested in Christian work and social service can help materially in the enlargement of the village horizon.

The village needs to give as well as to receive. Its teacher, its night school and its clubs all have something to offer to surrounding village groups. They will gladly share with neighbours their *bajanai*, their dramatic performance, their health campaign, their evangelistic programme. They will assist the next village, it may be through organizing a Sunday School; it may be through an effort to exterminate the malaria-bearing mosquito; and they will feel that both are equally 'Christian' activities.

There are various rural agencies at work with which we should be familiar. In South India the Y.M.C.A. is carrying on experimentation and gives outstanding service to village communities through its Rural Centres at Martandam, Travancore; Ariakode in Malabar; Coimbatore in the Tamil Country; Indukurpet among the Telugus, and Vanieki in the Punjab; while its magazine, the *Young Men of India*, devotes a section of each issue to "Rural Economics". Agricultural

schools, both government and mission, are found in many parts of India, and are eager to give advice and assistance. The Servants of India Society has developed rural work in several centres, including Mangalore, and Kulitalai Taluk, near Trichinopoly. In the Punjab, the Government Training School at Ghakkar, the Mission Training School at Moga, and Mr. Brayne's School for Village Guides at Gurgaon are centres for rural reconstruction. In Bengal, Dr. Tagore has developed his rural centre at Surul, near Santiniketan. The All-India Spinners' Association carries out Mahatma Gandhi's cult of the *Charka* by helping to provide cotton and spinning wheels for the poor, and by giving them facilities for the marketing of their yarn. Their centres are found in all parts of India. The *Mahila Samitis* of Bengal have already been mentioned. This list makes no claim to completeness, but aims merely at the suggestion that the village extension worker will do well to learn of all the efforts that are being carried on in his province, to visit as many of them as possible, and to bring his own piece of work into line with other efforts. The *Bureau of Rural Life and Service*, established by the National Christian Council, will give information concerning these various agencies through its secretary, Mr. W. H. Wiser, Mainpuri, U.P. The time has arrived when Christians are able to work *with* as well as *for* India. Let us welcome the opportunity to co-operate with that increasing number of India's sons and daughters who although they have not accepted the name of Christ, are yet serving the Motherland in his spirit of selflessness and sacrifice. We will remember the incident of the disciples who opposed the man healing the demon-possessed "because he followed not us", and Jesus' reply that "He who is not against us is for us." Not through competition or religious exclusiveness, but through whole-hearted co-operation, will come the dawning of India's new day.

BOOKS FOR FURTHER READING.

- DUTT, G. S. *A Woman of India.* (Hogarth Press, London, 1929.)
- MATTHAI, JOHN *Agricultural Co-operation in India.* (C. L. S., Madras, 1925.)
- MUKHERJEE, B. B. *Co-operation and Rural Welfare in India.* (Thacker Spink, Calcutta, 1929.)
- PILLAI, PADMANABHA *Economic Conditions in India.* (Routledge, London, 1925.)
- PAUL, K. T. *Twelve Years of Rural Work.* (Reprint from *Indian Review*, 1926.)
- RAINIA, J. L. *The Co-operative Movement in India.* (Taraporevala, Bombay, 1928.)
- SCHOOL OF AGRICULTURE *Pamphlets on Extension Work, and 4-H Clubs.* (Cornell University, Ithaca, N.Y., U.S.A.)
- YOUNG MEN OF INDIA, Monthly Section on *Rural Service.*
(Association Press, Calcutta.)
-

CHAPTER VIII.

DEMANDS ON THE TEACHER.

"The greatest need in the villages is the provision of the right kind of teacher—men and women whose real interests lie in the villages, and whose outlook is wide enough to get beyond the limits of work in the actual classroom."—Ethel A. Gordon.

"A new type of village school, a new type of village teacher, and a new type of training school are the crying needs of the hour."

—The Bishop of Dornakal.

"The mainly effective factor in Christian education is 'the Word made flesh'—that is, the human relations that accompany the teaching rather than the content of the teaching."—George Albert Coe.

IN India's tradition, the teacher holds an ancient and honourable place. With justifiable pride she looks back to the old forest schools of the days of the Upanishads, when the master lived in close and personal contact with his disciples. In the very words *guru* and *chela*, there is expressed a warmth and intimacy of relationship not found in the colder English equivalents, probably because in Western educational development there was no reality quite corresponding to it. Because of this tradition, it is to Jesus as the great *Guru* that the heart of India turns most naturally, picturing Him readily as He walked the roads of Galilee, or sat beneath the olive trees in the midst of his little group of learning disciples.

In modern India the vocation of teacher has lapsed from its former high estate. Among the contributory causes for this decline we may mention the increasing poverty of the village, the unassimilated forms of Western education, and the transitional stage of civilization, wherein the individual hangs in unstable equilibrium, uncertainly poised between the old and the new. To these vague influences we must add the fact that teaching

is a "highly underpaid" profession, and hence frequently chosen as a last refuge of the unemployed; and also that in the Christian village school, the teacher is too often a man of inferior calibre, whom poor heredity, inadequate training, and a state of chronic indebtedness conspire to render unworthy of the whole-hearted respect of his community. Yet the tradition of reverence for the teacher has not altogether died; and those of us from the West who have been privileged to make our contacts through teacher-pupil relationships which still unite *guru* and *chela*, know the strength of these bonds, and the rewardingness of this affection, which strengthens with the passing of the years.

Of the place of the village teacher no one is better qualified to speak than the Bishop of Dornakal. He expresses as follows his vision of what that teacher at his best may become in the life of the community:

"The importance of the place this worker fills in the economy of village missions cannot be too highly estimated. He is the village schoolmaster and must take the unwilling lads of the village through the three R's. He is the unordained village pastor, and it is his duty to shepherd the Christians in the locality.....He is the village doctor, to whom men and women turn in times of illness incident to rural communities. He is the village arbitrator and decides all disputes between men and quarrels between women. He is the village legal adviser and as such he advises the villagers upon all matters that bring them to seek *Sirkar* aid. In short, the village worker is the centre of light and learning and the leader of religion and piety in the village where he is employed."¹

The Bombay *Religious Education Conference* states in other words the importance of the teacher as the controlling factor in the educational problem. They say,—

¹ The Bishop of Dornakal, in the *International Review of Missions*, July 1923, p. 360.

"In dealing with the question of training Christian teachers for the work of religious education, we are touching the crux of the whole question. No stream can rise higher than its source ; no system of education can be expected to lift pupils to greater spiritual heights than those attained by their teachers. The greatest need of Christian education in India is not curricula, text-books, or methods, but a body of teachers fitted by study and training, and most of all by spiritual experience, to impart to their pupils the attitudes and habits that express the life of Christ in the soul."¹

If the teacher is to live up to these opportunities, great initial care must be exercised in his selection. In the past, especially in mass-movement areas, too often it has been the case that "anybody is better than nobody". The emphasis upon quantitative production has had regrettable results. If we are to turn to quality, we shall need to have before us definite criteria for the choice of those who are to be trained for the teaching vocation. Foremost among these is a Christ-like character. If we believe that character is "caught, not taught", if we have faith in the indefinable pervasive vitalizing atmosphere that radiates from a life indwelt by Jesus Christ and dedicated to his ways of living among men, we shall not only search for these qualities of the spirit in those whom we select, but shall see to it that they spend their period of training in a spiritual climate where these attitudes may grow and bloom. As a second criterion we shall look for a sense of vocation, a free choice of the teaching profession. To quote again from the Bishop of Dornakal:

"The present system is defective because there is no place in it for freedom in the choice of a vocation.... To secure a regular supply of mission workers was the primary object of the missionary education of Christian boys. It is time now to undertake the task for the sake of the boys themselves..... Boys received into

¹ *Jerusalem Report*, Vol. II, p. 99.

a middle school should not be required to enter into any bond, explicit or implied, pledging themselves to serve the mission after their schooling is over. No penalty should be attached to any one who does not want to do so. Unless anybody feels he has a vocation for the work of the Church, he ought not to be encouraged to enter it."¹ With this choice of teaching as a vocation goes an appreciation of village life and its possibilities; village teachers should be "men and women whose real interests lie in the villages, and whose outlook is wide enough to get beyond the limits of work in the actual classroom."² The age of the candidate for training is a question open to discussion. Mr. Dougall has pointed out that "a younger man is more accessible to the newer conceptions of education, and where skill in the basic social arts is essential, he stands a better chance of success than the older type. Yet he is more unstable and less likely to stay by his job."³ Moreover, as this writer also recognizes, an older man, while more stable, and able more easily to win the confidence of the community may be of the sort who, to quote Dr. Loram of South Africa, "has run so far to character that he has no brains to grasp anything fresh." In general, we may say that the younger man is preferable, for youth will remedy itself. In regard to conservative and radical types of mind, we need a nice balance between the two—a person sufficiently progressive to be ever open to new ideas; yet so rooted in tradition and with such respect for the past as to hold the confidence of his community. These various characteristics may sound like a counsel of perfection; this counsel may, however, be justified by saying that the vocation of teaching is one so important that those who enter into training for it should be chosen not by any 'hit-and-miss method', but after the most thorough investigation and careful selection.

¹ *International Review of Missions*, July 1923, p. 360.

² Gordon, E. A., *The Christian Task in India*, p. 83.

³ Dougall, J. W. C., *The Southern Workman*, October 1928.

Having selected our men and women, let us next inquire just what we expect them to do when trained—what place we hope to have them occupy in the scheme of village life. The teacher's first and most obvious job is that of teaching. Where there is a Christian school he will of course have charge of both religious and secular subjects ; or rather he will be in a position to teach all subjects in a religious way. Where he is a teacher in a Board School, his distinctively religious teaching will have to be done outside of school hours, in connection with the Church. In addition to his teaching, what further can be expected of him ? Can he be, as suggested at the beginning of this chapter, the doctor, lawyer, and general adviser-at-large to the village ? The answer will depend first upon the personality of the man, and second upon the type of training he receives. If both are of the right stuff, the teacher will begin by being "rurally minded", with a broad knowledge of rural conditions, with a deep respect for all that is worthy in village tradition, and with a genuine sympathy in the joys and sorrows, hopes and disappointments of his village folk. He will rejoice with those who rejoice and weep with those who weep. He will be known as the friend of all the village, the one who can mediate between factions and settle quarrels. If his training is built on practical lines, like those used in Gurgaon for Mr. Brayne's "Village Guides", he will also be versed in village sanitation, in simple medical remedies, in elementary questions of practical agriculture, in recreational leadership, and the principles of co-operation.

Just as important as the teacher is the teacher's wife. In some cases she is herself a trained teacher and helps her husband in the school, and that is all to the good. Where that is not the case, she should be given a special short course to prepare her for her responsibilities. The Bishop of Dornakal suggests the ability to conduct a village women's Bible class, a knowledge of elementary hygiene and nursing, and of Indian music as minimum essentials for the teacher's

wife. Mrs. Azariah has herself for many years conducted a class on these lines for wives of students in Dornakal. As yet, men can do little or nothing for village women; but through the teacher's wife there is opened to them their one door of opportunity.

We have considered what manner of man—or woman—we will try to select for training, and the attitudes and skill we shall try to produce. We need next to think of the type of training-course we shall provide. Such training falls under two heads—the initial course, which should either precede the teacher's entrance upon his vocation, or else follow after not more than two years of teaching experience; and secondly, recurring training in the form of periodical 'refresher' courses, teachers' meetings and discussion groups, and supervision.

The question of initial training is an exceedingly complicated problem. Under it we need to consider first of all the types of persons who stand in need of training for the teaching of religion. Such persons fall naturally under three classes:

1. Those who will become teachers in Christian Schools, working under the care of the Indian Church, or of some mission organization.
2. Those who will teach in secular schools, managed by District Boards or local *Panchayats*, but who may, as suggested in Chapter VI, become available for teaching religion outside of school hours.
3. Pastors and catechists, whose work will be connected directly with the church rather than the school, but who need a knowledge of the theory and practice of teaching religion.

Again we need to classify the types of institutions in which educational training will be given. These we may roughly divide as follows¹:

1. Christian training schools which have to meet Government requirements.—In these, the

¹ See the *Jerusalem Report*, Vol. II, pp. 100–103.

preparation for the teaching of religion must be fitted into an already full Time-table.

2. Non-Christian training institutions.—Here all religious teaching will have to be given outside of school hours, and in many cases outside of the school compound.
3. Christian institutions for theological or Bible training.—In these the difficulties encountered are just the converse of those met with in the two previous classes. Here there is an abundance of "religion", but in many cases a dearth of the educational principles underlying its successful teaching.
4. Short intensive courses.—Splendid examples of these are the courses offered by Mr. and Mrs. Annett in their Teacher Training Institute in Coonoor (English) and in their short courses (vernacular) given in different parts of India.

In general, the first three types of institutions here mentioned correspond roughly to the three types of service mentioned above; but there is bound to be a certain amount of overlapping, as when a man trained in a Christian training school (type 1) comes to teach in a secular Board School (type 2). In this complex situation it is impossible to make definite recommendations as to the training curriculum that should be followed under these widely varying circumstances. Instead of this we shall try to indicate under broad general headings the kind of training which a Christian village teacher should receive, realizing that the application of these principles will vary in every local situation. This training falls under five heads :

1. *A study of Indian village life.*—As has been previously stated, one of the first requisites for the village workers is "rural-mindedness". All too frequently the Christian teacher of Depressed-Class origin turns from all that savours of the village and of Indian customs to the habits of the city and of Western civilization. For this the missionary is in some measure to blame; on the other hand, it is partly a natural

"escape" from the old conditions of life among the untouchable classes, to something new and altogether different, which seems to promise release. Whatever the cause, the result is deplorable, for it separates the "Europeanized" Christian community as a thing apart, neither Indian nor Western, stranded in a backwater separate from the currents of national life. To remedy this calamity, we need to develop a course in the study and investigation of the Indian village. Such a study can well be carried on through the making of simple surveys of local villages. Such surveys have already been made by Professor Gilbert Slater of Madras¹ and his students; by the Rev. William McKee, formerly of Moga, Punjab, who devised a form to be followed by his training students;² and by Dr. Spencer Hatch, of the Y.M.C.A., Trivandrum, Travancore. One prepared by Mahatma Gandhi is in use in the Gurukul, Kangra, at Hardwar, and may be obtained from the Principal. There is a need for further experimentation; and for the production of Survey Forms, suited to each area of India, and simple enough to be used by students of Middle School grade. The survey should deal not only with the structure of village society, but with such definite topics as village health and recreation, with indigenous industries found in the locality, with the money-lender *versus* the Co-operative, and with the religious beliefs and customs of the village.

2. The second subject of the curriculum should be a study of the child; for as previously stated it is in society and the child that we find the double determinant of any successful course of study. Here again is a field where there is great need for experiment and exploration. We need books of child study and simple psychology, to be written preferably by Indians, in an Indian setting. Meantime, we can make use of the books which have already been produced by students

¹ Slater, Gilbert, *Some South Indian Villages*.

² Obtainable from Rev. A. E. Harper, Moga, Punjab.

from the West,¹ and experiment in the adaptation of our own knowledge of child life to the Indian situation.

As mentioned in the previous chapter, in this study of the child, the student must not overlook the problems of sex. While village teachers will not have sufficient background to venture upon formal teaching of Social Hygiene, they should be so grounded in its principles that they will be able to give informal advice and counsel where it is needed, whether by pupils or parents ; and most important of all, to create by example, standards of wholesome and Christian home life.

3. The next requirement is knowledge of the subject-matter of the Christian religion. In the case of students who come from good Christian schools, this requirement is at times already fulfilled ; in other cases it is usually sketchy and incomplete, and sometimes wholly lacking. Even where there is good foundation-knowledge, it is sure to need revision and re-arrangement from the point of view of the teacher. There is much need for a study of this material from the standpoint of Christian projects, and for practice in arranging subject-matter around units of activity. The student should also become thoroughly familiar with the non-Christian beliefs and practices of villages in his locality, learning their good as well as their evil side, and keeping constantly in mind the principle of Jesus, who came "not to destroy but to fulfil". He must be conversant with the lives and achievements of great Indian saints and reformers, Christians and non-Christians—Pandita Ramabai and Narayan Vaman Tilak ; Ranade and Gokhale ; Sadhu Sundar Singh and Mahatma Gandhi ; and in addition to these and many other names of nation-wide fame, with all local leaders who are helping the Kingdom of God and the cause of human brotherhood. "He needs a sound understanding of the Christian faith and an eager loyalty to it, along with an intelligent comprehension

¹ See Annett, E. A., *Psychology for Bible Teachers*.
Kilpatrick and Olcott, *How We Learn*.

of the life around him—the devotion of the older evangelist with a much broader range of ability and interest. He must be able to interpret the home and the family, the daily work of the hands in field and garden in such a way that the spiritual element shall be as near and vital and pervasive as it was to the pagan, though now transfigured in the light of the Christian message.”¹

4. The fourth requirement for this course is observation of good religious teaching and the opportunity for graded participation in it under careful supervision. The need for this practical experience cannot be too strongly emphasized. Without it, no amount of theoretical knowledge will avail. Without supervision and subsequent criticism accompanied by constructive suggestion, bad habits of teaching will only become intensified by repetition. In some cases this practice will take place in the Day School, in others in the Sunday Schools; yet again in the Daily Vacation Bible School. If all these fail, groups of children may be gathered in from the street. In no part of India are children ever lacking. “Method” will be acquired chiefly through observation and practice, with preliminary and subsequent discussion of the activities seen and used. For example, “method” in Christian service to the community has been learned in the Chapra Training School through an intensive anti-malaria campaign carried on in adjacent villages.² Of all institutions, Theological Seminaries are perhaps most prone to substitute the theoretical for the practical. Here we would call attention to the excellent example of Bishop’s College, Calcutta, where supervised practice-teaching is a required part of the course. Ability to pass a practical examination in teaching is just as necessary for the theological student as for the one in secular training.

¹ *International Review of Missions*, April 1929, p. 235.

² See Cranswick, G. F., *Fourteen Experiments in Rural Education*, Second Edition, p. 83.

5. The last requirement for this course is that of growth in Christian character. Its difficulty lies in the fact that it is an "imponderable", which we cannot measure in a final examination. Nevertheless, its growth is to be the aim of all our training, for without it all professional ability is as naught. "Though I know all mysteries and all knowledge, I am nothing." For this process of spiritual growth, no formula can be laid down; yet there are several lines of effort which are of proved value. Of these, one is the daily practice of worship, both private and group; another is the carrying on of activities in which the spirit of mutual service and Christian compassion and helpfulness is developed. A third is a relation of close intimacy and personal friendship between the students and the staff of the training institution. Formal contacts in the classroom count for little. It is in the sharing of worship and of play, in the carrying out of co-operative enterprises of service to the community, wherever possible through the natural contacts of living conditions and common meals, that character-forming influences are free to work. It is for this reason that the too frequent "wall of partition" between the Mission bungalow and the school needs to be broken once for all.

"Picture a sparsely furnished room next to the big dormitory. It is the Principal's room. He is lying on his bed, or on that part of it that is not occupied by boys. The lads are yarning with the 'Chief' as they would to a friend. It may be the question of minor thefts in the school; or in what spirit 'Chapra Boys' should take a victory in games; or how they can best serve their country when they leave school and go out into the world. In such talks character-building is done."¹

But initial training is not enough. However adequate it may be—and how seldom it is adequate we know

¹ Cranswick, G. F., *op. cit.*, p. 85.



The 'talking-box' holds the children spell-bound.

all too well—unless the stream is connected with a perennial spring, it soon runs dry. We turn then to the recurring need for refreshment and inspiration. Our ideal teacher is to be, as Mr. K. T. Paul states, “a point of contact between the hungry village and the rich stores of knowledge and practical assistance wherever that may be”.¹ This is the ideal; as a matter of fact, “he is likely to grow discouraged and his practice to degenerate into unthinking routine, because it is so extremely difficult to do his work well; he is isolated from others engaged in education; the environment is narrow and uninspiring. Even the very well-trained teacher has a rough road in the villages.”²

There are at least two practical ways of overcoming this difficulty. One of these is that of holding frequent “refresher” courses; or “summer schools”. Certain missions are already making use of this excellent practice. Where the number of teachers is too large to admit of the attendance of all at any one time, some such method can be worked out as is now used in one or two South India missions, where each teacher gets a chance to attend every second or third year. In many places the local teachers gather for the monthly pay day, and this opportunity is made use of for model lessons and discussions of new methods and particular problems.

In one of the Southern States of America, a suggestive method is employed. Here adjacent schools, to the number of a half dozen, are organized in a group. The school which does the most outstanding work is selected, and the teachers of the other schools are allowed to close their own for half a day in each month. All gather in the selected school and observe and learn from its successful experiments. Each teacher tries to produce in his own school something worthy to show in turn to the other members of the group.

¹ *Fourteen Experiments*, p. 6.

² Olcott, *Village Schools in India*, p. 180.

Such efforts are worth while, but insufficient. No succession of sporadic efforts at re-training can become adequate without the use of regular supervising teachers. Here we need to emphasize the fact that by *supervision* we do not mean *inspection*. The inspector comes to criticize, to evaluate, to check up records, to determine grant-in-aid. However much he may desire to be constructive, by the nature of the case he is almost sure to be regarded as the teacher's natural enemy. The supervisor, or as he is better named, the "helping teacher", is just the opposite of all this. He comes periodically to the school, not to investigate or penalize, but to listen with sympathy to the teacher's problems and difficulties, and to give constructive help in their solution. The supervisor must be first of all the teacher's friend, and must win his complete confidence and trust. For this reason, while the supervisor needs to be a man of higher education and further training than the teacher, it is well to have him not too far removed. He needs to be himself a "village" man, not spoiled by the adoption of urban standards, not so sophisticated that he will find it difficult to share the teacher's home and partake of village food. In the development of this system we have much to learn from the work of the Jeanes Foundation in the Southern States of America, and from the similar organization that has grown up among Mission schools in Africa. While this plan has not yet been widely used in India, in the few places where the experiment has been tried, as in the area of the Arcot Assembly in South India, it has been very successful. It is there closely linked up with the work of the Union Mission Training School near Vellore. Wherever possible, some such connection should be maintained. An excellent practice is that of so planning the programme of the training institution that one of the members of its staff may spend much time in visiting old students, seeing them at their work, and in this way keeping a vital connection between the training school and the problems of its area of service.

We need still to consider the nature of the centre which will be chosen for the training of village teachers, be this a normal training school or a theological or Bible school. This centre needs to be located in a rural district, amid simple surroundings which approximate to the conditions of the typical village school. "The teachers in training must have experience of real work in villages. Their whole outlook must be set toward the villages. Their practical work should be under the actual conditions obtaining in the district in which they are to work, and the material for their laboratory studies in the central training institution must be drawn from village work."¹ When we examine current Mission practice, we find that in the majority of cases, a policy exactly opposite to this has been followed. The training institution has been located in a city or at least in a large town. There has no doubt been a feeling that for the village boy or girl it is a real part of the educative process to bring him in contact with the wider interests and broader outlook of the town. There is much to justify this theory—everything in fact except its practical result, which is the urbanization of the student, making him unwilling to return to rural life. If this were a form of that divine discontent which would enable him to improve village conditions it would be well worth while, but it has not usually proved to be constructive in its outcome.

There is another practical difficulty resulting from urban forms of training. The student receives his opportunities for practice in a good building; he is usually responsible for the teaching of only one class; his pupils are provided with books; he has access to blackboards and a greater or less choice of simple equipment. He finishes his training and takes charge of his first school, and, *presto!* the scene changes. He finds himself in a one-room school, where he is in charge of from two to five classes. Most of his pupils

¹ Miss E. A. Gordon, in *The Christian Task in India*, pp. 79-80.

have no books ; there may or may not be a black-board ; maps and other teaching equipment are conspicuous only by their absence.

It is the writer's conviction that village teachers should be trained under the very conditions which they will have to meet in the schools of their locality. As is done in the Vellore school, they should have supervised practice in the management of at least two classes at a time. Their school-room should be a replica of a village school—just enough better to show what they can themselves accomplish in the way of improvement. An important part of the course should be practice in the making of blackboards, maps, globes, manuscript readers, simple charts and wall pictures, together with apparatus for teaching number work. Where this is done, the new teacher will look upon his environment as something to be made over "to suit the heart's desire" ; under the present system, it is merely a deadening incubus to which he succumbs. In cases where the buildings are in a town and the training centre cannot be transferred, some makeshift method must be devised, such as the use of the nearest village schools for periodic practice, or the sending of the senior class out into the *mofussil* for certain months of practice before the end of their course.

The salary of the village teacher is a question that needs thoughtful consideration. In too many cases Missions have unwittingly become employers of sweated labour. It is easier to state the problem than to indicate its solution. Limited Mission funds ; numerous, small, scattered Christian villages ; a poverty-stricken Indian church—these are but some of the factors in a situation that tempts Christian organizations to the employment of teachers on less than a living wage. Yet if we accept Christ's principle of the worth of personality, we have no right to offer a man or woman a salary which we know to be insufficient for the supply of a decent standard of living, and whose deficiencies conduce directly to debt and other forms of dishonesty. The increase

of Board Schools points to one door of escape. Instead of the old ideal of a school for every Christian village, let us learn to co-operate with other agencies, train teachers for service in secular schools, and concentrate on "fewer and better schools" with better trained and better paid teachers.

In the providing of training centres there is a field for considerable advance in co-operation between missions. It is impossible for every mission to carry on a separate training institution. By a wise pooling of funds and *personnel*, it is perfectly possible for every provincial area to have its own 'Moga' or 'Vellore' for normal training ; its own united theological or Bible school ; its own system of refresher courses and supervision of teaching. We are all learning to work together, but each successful effort shows the need for further achievement.

BOOKS FOR FURTHER READING.

- | | | |
|-------------------|----|---|
| CRANSWICK, G. F. | .. | In <i>Fourteen Experiments in Rural Education</i> , Second Edition. Chapter VIII. (Association Press, Calcutta, 1928.) |
| DOUGALL, J. W. C. | .. | <i>Training Visiting Teachers for African Village Schools</i> . (Reprinted from the <i>Southern Workman</i> , October, 1928.) |
| Do. | .. | <i>Training African Village Teachers</i> . (International Review of Missions, April 1929.) |
| OLCOTT, MASON | .. | <i>Village Schools in India</i> , Chapters VI, IX. (Association Press, Calcutta, 1926.) |
-

CHAPTER IX.

WHAT IS IT ALL ABOUT ?

"It would seem, indeed, that [Christ's] method provides a complete answer to the demands of modern educational science, and incidentally a striking contrast to the traditional type of teaching. He is concerned always with persons and their growth into freedom and fellowship ; with enabling them so to apprehend reality as to relate it to all the daily activities of heart and mind and will ; and with arousing in them a motive strong enough to unify and inspire and transform their whole selves."

—Canon Raven.

"Modern education at its best is concerned with the growth of personality.. Its aim is to assist human beings to become themselves."

—*Jerusalem Report*, Vol II..

WHAT is Christian Education ? In all the preceding pages we have thought about it, discussed it, worked upon its problems, and tried to catch the vision of its meaning worked out in human life ; but have made no effort to define it, or to formulate its underlying philosophy. This procedure is probably right, for in life, use and practice precede understanding. It was through the experimental use of electricity that man came to understand something of its nature. That is the way of life and of sound education :—we experiment ; and then try to understand ; and then return to further applications of our increased knowledge. This concluding chapter is then an attempt to make explicit the principles which have been implicit in the preceding ; to gather together and formulate the aims and objectives of that 'education of the spirit' which we have tried to see at work in the village schools and churches of the Indian countryside. Those who desire a fuller exposition are directed to the second volume of the *Jerusalem Report*, where these principles are dealt with in a more adequate manner.

What are the objectives of Christian education ? What are we trying to do when we give religious teaching in the Day or Sunday School ; when we gather



"Instead of the prickly pear shall come up the zinnea."

children for worship in the village church or under the shade of a banyan tree ; or when we lead them out for a village "clean-up" or a dramatic performance ? To these aims we may give various expressions—probably there is no one statement adequate to cover all our purposes. The simplest definition of our objective is that we are working for the growth of Christ-like character, both in the individual and in the social group. Canon Raven calls this process : "Fullness of growth in God."¹ This writer further analyses the process in terms of the child's relations with the physical world of *things*, showing his growth as he adjusts himself to the inflexible world of natural law and learns to control and use it ; then in the development of his social nature, as he finds his place in the world of people and gradually achieves a balance between conformity and independence ; and thirdly in the growth of his consciousness of the One beyond, as he enters into "the idea of the Holy". "Man cannot live, does not live, without reference to ends outside himself and his society."² Such growth, because it is growth, not accretion, must be free ; it must proceed from within the child, from the "new birth" of a living principle within the soul. It is here that we are dealing with the imponderable, the unpredictable, the "supernatural". It is here that all rules and formulas break down. Yet this growth, mysterious in its beginnings, while free, is "not undirected",³ and it is in this guidance that the teacher's place is found.

Does Christian Education aim to be 'transmissive' or 'creative' ? —"to hand on a religion, or to create a new world ?"⁴ Dr. Coe lays great emphasis upon the second objective—to him religion is "the way of perpetual discovery and perpetual creation." We are to be "creators with Him, evoking the unprecedented by our own thinking, experimenting, daring, and

¹ Raven, Canon Charles E., *Christ and Modern Education*, p. 201.

² *Op. cit.*, p. 76, and the whole of Chapter III.

³ Report of All-India Religious Education Conference, p. 3.

⁴ Coe, Geo. A., *What is Christian Education ?* p. 29.

suffering."¹ For most of us, both aims must be included in an adequate objective. Religion is worth transmission both for its own intrinsic value, and for its use in bringing about the new social order which is the Kingdom of God. It is an end in itself and a means to an end as well. But because of our natural readiness to rest content with the transmissive aim, we need to stress vigorously and continuously the need for education in its creative aspect in order that, instead of lagging behind the march of civilization, it may reach ahead in daring adventure and take its place among the foremost builders of that "new heaven and new earth, wherein dwelleth righteousness."

Another problem calls for solution if our objectives are to be clearly defined. Is the term Christian Education to be inclusive of the whole curriculum, or is it to be applied only to certain periods of worship, to specially chosen activities, and to the study of definitely religious material? Are we to consider all life as the expression of religion, or only certain of its particular aspects? Here we find conflict. Canon Raven rightly declares, "Religion should be co-extensive with life: too often it is a compartment within it."² Dr. Soares says, "Religious education is not something added to education, nor something apart from it. It is a certain quality of education..... Religion need not always be explicit; it may always be implicit. Religious education would make explicit the religious quality of the educational process."³ But emphasizing over against this inclusive attitude the need for a more specific emphasis upon religion as such, the preliminary paper submitted to the Jerusalem Conference states that "The term 'religious education' is intended to comprehend all efforts and processes which foster specifically religious insights, feelings, and attitudes, in contrast with those other interests and activities of

¹ *Op. cit.*, pp. 32 and 33.

² Raven, Canon Charles E., *Christ and Modern Education*, p. 150.

³ Soares, T. G., *Religious Education*, Introduction, p. xvii.

life which, while they may, and should, be consecrated, vitalized, and rendered more significant by religious experience, yet have their own distinct place and right in human development."¹

In reality, as this paper goes on to make clear, religious education, like religion itself, is both a thing apart and the great whole. It permeates all human experience, and yet transcends it. We hold all places sacred and all occasions holy, and yet we set aside both places and times for more vivid experiences of God's presence, in order that such transcending realization may influence and transform the dusty street and the draggled hour of the common day;—that having companioned with Christ in the Holy Land, we may henceforth see Him

“Walking on the water

Not of Gennesaret but Thames.”

Any theory of Christian education that fails to grasp this double aspect is in danger of falling into one of two opposite errors; on the one hand, a vagueness that, finding God everywhere, yet fails to find Him clearly anywhere; and on the other hand a “religious secularism”, which by shutting religion into certain walled gardens of life, drives all its natural growths into the outer jungle of materialism.

If these are aims of Christian education, what are the processes by which they are to be attained? For a succinct statement we turn again to the *Jerusalem Report*, where we are told that it “includes all efforts and processes which help to bring children and adults into a vital and saving experience of God revealed in Christ; to quicken the sense of God as a living reality, so that communion with Him in prayer and worship becomes a natural habit and principle of life; to enable them to interpret the meaning of their growing experience of life in the light of ultimate values; to establish attitudes and habits of Christ-like living

¹ *Jerusalem Report*, Vol. II, p. 3

in common life and in all human relations."¹ In this description we seem to be dealing with a process rather than a crisis ; with gradual growth rather than a sudden transition. Is there then no place in religious education for the experience of conversion ? An interesting study of this experience among Indian Christian youth has already been made, and is available for use.² Here it is only necessary to say that Christian theology and psychology agree on the fact of the new spiritual experience that is necessary for the expanding life of every young person, and that is most frequently passed into during the period of adolescence. Whether we call it "integration" or "conversion", the inner reality is the same. In some cases the change comes suddenly, with an accompaniment of strong emotion ; in others as gradually and imperceptibly as the ripening of the corn, or the coming of morning light. God may speak to the soul in the tempest, the thunder and the whirlwind, or in the still small voice. What we are to aim at is not the method but the result ; not the emotional crisis but the "new creature". There are few St. Pauls in Christ's Church ; but many Timothys.

One final characteristic is not to be passed over. We are considering a form of education which is to be not only Christian but Indian. Christian education will never root itself in the Indian soil until it is planted and tended and watered by Indian hands. Too often in the past it has been merely a Western product superimposed upon an Indian situation. The writer recalls a conversation with an educated Mohammedan gentleman who told of his childhood experiences in the Bible classes of a mission school. He said that it never once occurred to him that the lessons which he memorized there were *religious* or had any relation to the worship which he attended in the mosque. He met a foreign religion presented

¹ Vol. II, p. 4.

² Annett, E. A.

in a foreign way, and its effect was *nil*. Those of us from Western countries who work in India need to be always conscious of our limitations and ever striving to transcend them. "It is possible for the ambassadors of Christ to be physically present in a country and yet to have little touch with some of the deepest, strongest currents in its life..... It is our duty to make sure that all we are doing is related as closely as can be to the thoughts that are stirring in the minds of men and to what is best and highest in their aspirations."¹

Indians and missionaries must co-operate in carrying out an important advance, which is necessary for the realization of our ideals. The All-India conference at Bombay strongly recommended the selection of Indians of special experience for training abroad in the principles and practice of religious education. This is what we greatly need—men and women trained in all of scientific method that the West has to give, aflame with the self-giving spirit of our Lord, and able through their own birthright to discover new ways of interpreting to the boys and girls of India their heritage of the Oriental Christ.

BOOKS FOR FURTHER READING.

- | | | |
|----------------------------|----|---|
| CASE, ADELAIDE T. | .. | <i>Liberal Christianity and Religious Education.</i> (Macmillan, 1924.) |
| COR, GEORGE ALBERT | .. | <i>A Social Theory of Religious Education.</i> (Scribners, 1917.) |
| Do. | | <i>What is Christian Education ?</i> (Scribners, 1929.) |
| KILPATRICK | .. | <i>Education for a Changing Civilization.</i> (Macmillan, 1926.) |
| RAVEN, (CANON) CHARLES, E. | | <i>Christ and Modern Education.</i> (Hodder & Stoughton, London, 1928.) |
| SOARES, THEODORE GERALD | | <i>Religious Education.</i> (University of Chicago Press, 1928.) |
| JERUSALEM REPORT, Vol. II. | | |

¹ *Jerusalem Report*, Vol. II, p. 6.

INDEX

A.		Pages
Activities, Church .. ..	.. ..	66-69
" School	19-20, 40, 47,	53-63
Adult Education .. ..	.. ..	76-78, 81
African Education .. ..	.. ..	100
<i>Ahimsa</i> .. ..	.. ..	11
Aims of Christian Education .. ..	.. ..	41, 105-107
Alternation, Principle of .. ..	.. ..	30-31
Annett, E. A. & E. M.;—help in story telling .. ..	.. ..	48
Annett, E. A., Sunday School Course .. ..	.. ..	45
" Teachers' Training Institute .. ..	.. ..	94
Anti-illiteracy Work .. ..	.. ..	84
Artistic Values .. ..	.. ..	9-10
Azariah, Book of .. ..	.. ..	89-92
Azariah, Mrs. .. ..	.. ..	93
B.		
<i>Bajanais</i>	10, 84,	85
Baker, Rev. J. M. of Ongole .. ..	.. ..	83
Bathing .. ..	.. ..	8
<i>Bhajans</i>	49, 58,	68
Bible Stories, use of .. ..	.. ..	47
Biography, place of .. ..	.. ..	43
Bishop's College, Calcutta .. ..	.. ..	97
Board Schools	71-72,	92
Bombay Conference on Religion and Education (1928)	37, 89,	109
Braync, Mr. F. L.	75, 86,	92
Bureau of Rural Life and Service (N. C. C.) .. ..	.. ..	86
Butterfield, Dr. Kenyon L. .. ..	.. ..	79
Burma	5, 59,	73
C.		
Catechism, place of .. ..	.. ..	50, 69
Chapra Training School .. ..	.. ..	97
<i>Charka</i> , the .. ..	.. ..	86
Character-building .. ..	.. ..	55, 98
Child, nature of the .. ..	.. ..	13-24
Child-participation, in worship .. ..	.. ..	34
Child-study	24, 95-96	
Children's Services .. ..	.. ..	69
Choice, opportunities for .. ..	.. ..	56
Christian Literature Society (C. L. S.) .. ..	.. ..	83
Christmas	36, 46,	58
Church Membership, preparation for .. ..	.. ..	69

INDEX

111

C—Contd.	Pages
Church, relation of Education to the	60, 65-70
Clayton's <i>Graded Bible Lessons</i>	46
Coe, Dr. G. A.	105
Coimbatore Y. M. C. A. Rural Centre	85
Compulsion in worship	37
'Conversions'	108
Co-operation among Missions	103
Co-operation, social	8-9, 78
'Creative Education', vs. 'Transmissive Education'	105
Curiosity, instinct of	20-21
Curricula prepared in India	44-45
Curriculum, content of	39-51
Curriculum, flexibility in	45
,, making of	43, 45, 46

D.

Daily Vacation Bible Schools	72-73, 97
'Daniel Method' (of teaching reading)	83
Debt	5-6
'Denationalization,' danger of	95-96
Depressed Class Christians	95-96
Dewey, John	11
Dhamtari	76
Discussion method	50-51
Diseases of children	16-17
,, preventable	16-17
<i>Diwali</i> Festival	10, 32
Dornakal	66
Dornakal, Bishop of	89, 90-92
Dougall's <i>African Manual</i>	35, 91
Dramatic entertainments	10
Dramatization	48-49, 55

E.

Easter	36, 46, 58
Emotions in children	21-22
Environment	16
Equipment of village schools	102
Expressional occupations	54-55, 49-50
Extra-Biblical material	43
Extension work	75-86

F.

Fear in children	22-23
Festivals	9, 32, 84
Flowers used in worship	32
'Four H' Clubs in America	82
Freedom in worship	37
Froebel Method, the	15

	G.	Pages
Gandhi, Mahatma		5-6, 47, 86, 95
Gardens, School		27
" for worship		27, 32
Geographical environment		3
Ghakar Training School, Punjab		86
Gordon, Miss Corrie		18
Grain banks		76, 79
Gurgaon		86, 92
Gurukul, Kangra, Hardwar		..95

H.

Hardwar .. .. .	.. .. .	95
Harper, Mrs. A. E.—Bible Course .. .. .	.. .. .	45
" on reading for appreciation .. .. .	.. .. .	48
Harvest Festivals .. .. .	.. .. .	67
Hatch, Dr. D. S. .. .. .	.. .. .	95
Health propaganda .. .. .	.. .. .	61-62
Heredity .. .. .	.. .. .	15-16
Herrick, Rev. D. S. .. .. .	.. .. .	18
Hindu Children .. .. .	.. .. .	42
Hindu materials, use of, in worship .. .. .	.. .. .	36
Home-conditions of children .. .. .	.. .. .	11
Home-industries .. .. .	.. .. .	5
Home, the School's relation to the .. .. .	.. .. .	60-61
"Honour system" .. .. .	.. .. .	..59

I.

Indianization of Christian Education .. .. .	.. .. .	108
Indigenous materials .. .. .	.. .. .	10, 20, 49-50
Individual differences .. .. .	.. .. .	14
Indukurpet Y. M. C. A. Rural Centre .. .. .	.. .. .	85
Inferior children .. .. .	.. .. .	18-19, 23
Inferiority, sense of .. .. .	.. .. .	23
Informational teaching .. .. .	.. .. .	40-41, 47
Intelligence, measurement of .. .. .	.. .. .	13
Intensive courses .. .. .	.. .. .	94

J.

Jalna .. .. .	.. .. .	82
Jeanes Foundation (U. S. A.) .. .. .	.. .. .	100
Jerusalem, Report of Meeting of I.M.C. (1928).	36, 37, 105, 106, 107, 109	
Joint family system .. .. .	.. .. .	4
Judgment, practice in framing .. .. .	.. .. .	50-51, 56, 57

K.

	Pages-
<i>Kalakshepams</i>	10, 84
<i>Karens</i>	5
<i>Karma</i> , doctrine of	2
<i>Karthigai</i> Festival	10, 32
Kilpatrick, Dr. W. H.	53
King, Rev. E. L., "Charterhouse Course"	45
<i>Kirtans</i>	10

L.

Laziness, causes of	17
Loram, Dr. of South Africa	91

M.

<i>Mahila Samitis</i>	82, 86
Martandam Y. M. C. A. Rural Centre	85
'McKee Method' of teaching reading	83
McKee, Rev. W. M.	95
Medak	48, 67
Medicine, preventive	17
Meditation, ...	36
<i>Melas</i>	67
Memorization	10, 39, 50, 58
Memory, powers of	34
Method	47, 97
Moga	86
Mohammedan materials in worship	36
Mohammedan children	42
"Moral crises", use of	44
Moral hygiene, need for teaching	43, 81
Music, Indian	10

N.

<i>Namaskar</i> , use of	33
Narasimham, Rev. T... .. .	83
National Missionary Society	82
New Testament, importance of	42
Night Schools	83
Nurture	15

O.

Objectives in Christian Education	105-107
Olcott, Dr. Mason	18
Old Testament, place in curriculum	41

	P.	Pages
<i>Panchayats</i> , Village		..6
" , School		58-59
Parents		80-81
Passivity, attitude of	3, 39, 45,	56
Paul, Mr. K. T.	78, 80,	99
Pelly, Mrs., <i>Graded Course</i>		45
Posture in worship		33
Prayers, length of		26-27
Pre-school education		16
Principles of Religious Education		105-109
Project Method	45, 54, 55, 58, 63,	79
Projects in the church		67-68
Puram		82
Q.		
Questioning, encouragement of		50-51
R.		
Raven, Canon		105, 107
Reading of the Bible		48
Reconstruction units		79
" Refreshers courses'		99
Relation between Church and School		69-70
Rice, Dr., Lahore		18
Rural centres for teachers' training		101
S.		
Sarda Act, the		6
<i>Sari</i> , the		7
Salaries of teachers		102-103
Santiniketan		36, 82
Servants of India Society		79, 85
Service, social	50, 61,	63
Servitude of Indian peasant		3-4
Soares, Dr. T. G.		46, 106
Social hygiene		43, 81
Slater, Prof. Gilbert		95
Story method	39,	47-48
Subnormality in children		18
Subject-matter of curriculum		41-42
Summer Schools		90
Sunday Schools		70-72
Superior child		19
Superstition	4,	22
Supervision		100
Surul		86
Surveys, village		95
Syllabus, as guide		44

T.

	Pages
Tagore, Dr. Rabindra Nath	36, 82, 86
Teachers, training of	88-103
" types of	93
Tersteegen	29
Theological Colleges	73, 81, 94, 97
Training Schools	81, 93, 94
" Transmissive education "	105

U.

Under-nourishment in children	17
Untouchability	4

V.

Values found in Indian civilization	7-9
Vellore Training School	100
Verbal teaching, dangers of	40
Village life, problems of	3-7
" values in	7-11
Village, teachers' relation to the	62
Von Hugel, Baron	28, 30

W.

Wiser, Mr. W. H.	86
Women of the village	81
Worship Committee	27, 58
Worship, content of	33
" duration of	33
" examples of	26-28
" Worship-garden "	27, 58
Worship, grading of	33
" leadership in	33-34
" surroundings conducive to	31-32
" theory of	29-31
" times of	33

Y.

Y. M. C. A. Rural Centres	
-----------------------------------	--

